

بسم الله الرحمن الرحيم

الترجمة النصّية للقرآن المجيد (برواية حفص عن عاصم)

ترجمة
عبد العزيز بن فهد المبارك

التنقيح 5.0

Textual* Translation
For
The Qur'an The Supreme
(By narration of Hafss through Aa'ssim)
By
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Revision 5.0

* Textual is *neither replicative nor literal* but *conforming to the exact text*, i.e. *without* any addition, deletion or alteration to it! See Sections 6A and 10 of the *Introduction* to this *Translation*. Hence, this *Translation* is: *original, unmatched, and closest* to the actual text of *The Qur'an*; and *praise be for Allah, Lord of the worlds*.

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تنبيه

إعلم أيها القارئ العزيز أن نص القرآن وصيغته هما في منتهى البلاغة ودقة البيان. فلا زيادة ولا نقص ولا مترادف في القرآن. وكل مفردة في القرآن لذاتها مقصودة لتؤدي صورة معينة ومنشودة. في نص القرآن وصيغته يكمن كنزه الأكبر ومعجزته العظمى والدائمة. وبهذا فلنصه وصيغته قدسية فريدة. وهو لكل البشرية، وعليه لا بد من ترجمته، ترجمة دقيقة النص والصيغة وخالية الدئية¹، لمنع النقص والزيادة والتحوير، الآفات الملازمة حتماً لـ "الترجمة بالمعنى"، كما هو الحال بالنسبة لجميع "التراجم" المتداولة بين الناس منذ أمد طويل، والمعروفة بـ "ترجمة معاني القرآن"، هذا مع اجتهاد أصحابها، جزاهم الله خيراً وأثابهم بالحسنى. تلكم "التراجم" لم تتقيد بنص القرآن وصيغته، وبذلك أفقدته كنزه الأكبر ومعجزته العظمى والدائمة. إذ أهى لاتصلح البتة، جملة وتفصيلاً، إذ يكاد يصعب إيجاد جملة من كلمتين، في أي منها، تطابق النص الكريم، هذا فوق كثرة الأخطاء القاتلة التي تعمها كلها.

إن في نص القرآن وصيغته يكمن العجب العجائب، حيث فيه البلاغة والبيان والكناية والمجاز. الإعجاز اللغوي المنقطع النظير في كل زمان. الإعجاز العلمي في مختلف المجالات ولكل التطورات، وفيه المعجزات التي تظهر مع تطور العلوم وتقدم العصور. وهو حمال للمعاني المتعددة والمرامي الظاهرة والخفية. فهو محكم البنيان² (لا البناء، كما قد يبدو للبعض) في أجماله ودقيق الدلالات في تفصيله. فيه التقديم والتأخير، الذي بدوره يؤدي إلى اختلاف المعاني والمرامي، المستوخاة من ذوي الألباب. مثلاً: "لا يقدرون على شيء مما كسبوا" (البقرة: 264) و"لا يقدرون مما كسبوا على شيء" (إبراهيم: 18). أو "مواخرفيه" (الحل: 14) و"فيه مواخر" (فاطر: 12). من كلماته تؤخذ العقائد وتبنى الأحكام. نظمه يدر بالمعاني والمزيد. ترجمته بـ "المعنى" مخلة بنصه المحفوظ ("وإثاله لحافظون" الحجر: 9). ومفسدة لمعانيه الدقيقة ومراميه المنشودة. فترجمته بـ "المعنى" ليست لاتصلح فقط بل ينبغي أن لا تكون أبداً.

المتراجم تم بفضل الله وهدايته فالحمد والشكر له.

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The Multitudinous Mercy Giver)

Annotation.

Dear reader: let it be known to you that the diction of The Qur'an is phrased in *ultimate precision and exactitude*. Each word in it is *intended for itself* to convey a *specific-message*. It does *not* have word-deficits or word-surpluses *nor* does it have synonyms. It is sacred and unique. It is for the *entire humanity*. So its translation is a *must* and must be *verbatim or transliteration*, in order to be *taintless*.

All "translations" in circulation since a long time ago, known as "Translation of The Meanings of The Qur'an," with due respect to their authors, are *absolutely unfit* to convey its *precision and exactitude*, in whole or in details. It is *difficult*, if not impossible, to find a sentence of *two words* in any of them *exactly corresponding* to the text of The Qur'an. This is in addition to unfortunately very, very many *fatal flaws ubiquitous* in all of them.

All that, because such "translations" have *not abided by* its *verbatim* text, and so had *deprived* it of its *biggest treasure* and *greatest mother of marvels*. In its *verbatim* or *transliteration* are: eloquence and elucidation, metonymy and figuration, and above all *linguistic inimitability*, as it is *unmatchable* in all places and at all times. Also in its *verbatim* or *transliteration* latently-lie the *prodigious marvels* which emerge over-time, depending on the progress of the sciences and the advancement of epochal-eras vis.a.vis maturity of mankind. In it too is the wondrous scientific-nature in various disciplines and for all developments. It is a *multitudinous-carrier* of *direct meanings* and uttermost *implications*, i.e. the obvious as well as the latent. It is *perfect* in its construction as a whole and *meticulously precise* in its details. In it are the *precedences* and the *deferments*, which in turn give *different* immediate meanings and *ultimate* denotative implications, expected from the intellects. From its words *sacrosanct* faiths are taken and the *religious* rules are derived. Its diction is *abundant* with meanings and the *augmentations* thereof. So its translation by "meaning" *detracts from* its text and *corrupts* its intended implications. Hence, its translation by "meaning" is not only *unfit* but *should never be*.

The Translator/by Allah's munificence & divine-guidance, praises & thanks to Allah.

أي الخصلة المذمومة، من كلمة قالها الفاروق عمر بن الخطاب: "علام نعطي الدئية في ديننا"، حديث الحديبية. راجع لسان العرب¹
² البنيان هو ما كامل بنائه فهو لا يتبدل، (مثل "البنيان المرصوص"). أما البناء هو الذي يبني، أي في مراحل التطور، مثل "السماء بناء"، فالسماء في توسع دائم.

نداء إلى جميع المسلمين، خصوصاً العرب منهم.

الحمد لله والصلاة والسلام على رسوله المصطفى وعلى آله وصحبه وسلم تسليماً كثيراً وبعد:

1. هذا نداء إلى جميع المسلمين، خصوصاً العرب منهم، أن هبوا وتعاونوا لخدمة كتاب الله، بترجمة إلى اللغات الحية، وعلى رأسها اللغة الإنكليزية. حيث أن جميع ما هو متداول ومعروف بـ "ترجمة معاني القرآن الكريم" لا يصلح، إذ يصعب إن لم يكن من المستحيل إيجاد جملة من كلمتين فأكثر في أي من تلكم "الترجمات" تطابق النص الكريم. أن فيها جميعاً، بغير عمد من مترجمي تلكم "الترجمات"، ما لم يقله القرآن، وحذف ما يقوله القرآن. بل أدهى وأمر فيها ما يناقض القرآن في القول والمعنى. (انظر الفقرات 15، 16، 17 و 18 فيما يلي لتبيان هذا القول).

2. القرآن وصيغته تبيان لكل شيء في الوجود وصفته، علم ذلك من علمه وجهله من جهله يقول الحق سبحانه وتعالى: "ونزلنا عليك الكتاب تبياناً لكل شيء" (النحل: 89).

قف وتدبر: "الكتاب تبياناً لكل شيء". من قل إيمانه ووهن استنباطه قد لا يستوعب، بل لربما يستغرب ويعرض بانسبة لنص هذه الآية الكريمة، كما تبين لي من بعض المسلمين. نعم العرب والمسلمون حينما أخلصوا إيمانهم واقتدوا بالقرآن المجيد والسنة المطهرة وتبيانها في مختلف المجالات العلمية والعملية، كانت لهم الريادة في اكتشاف العلوم وسرائر الوجود وقيادة الحضارة الإنسانية. وعليه لا بد من إخلاص الإيمان بالقرآن المجيد والسنة المطهرة والإهتمام بهما لاكتشاف الوجود وسرائره وللعودة لصدارة الحضارة الإنسانية. القرآن هو الوثيقة الوحيدة على وجه الأرض المستعصية على الإفساد بجميع أوجهه، لأنه محفوظ، وحافظه هو منزله سبحانه وتعالى، حيث يقول جلّ من قال:

"وإنّ آله لحافظون" (الحجر: 9).

فالقرآن بمعطياته الجليلة وعطااته المبررة على مر العصور وتطور العلوم، هو المرتكز الرئيس للتعامل مع كل ما في الوجود لخير الدنيا والآخرة معاً ولكل الناس، بل لكل ما في الوجود من جماد وحيوان وأقوال وأفعال. القرآن هو الكتاب الوحيد الذي لا تنتقص عجائبه، في مختلف المجالات، إلى أبد الدهر.

في القسم الثاني من المجلد الثاني من كتابي: *The Future World Order*، الموجه للعقلية الغربية ومن منطلقاتها، أوردت عشرات الأدلة العلمية المخبرية من القرآن المجيد في مختلف العلوم والمجالات تبرهن أن القرآن فعلاً كلام الله، ويستحيل أن يكون من صنع البشر. ودراسات الإعجاز العلمي في القرآن فيها ما يشفي الغليل، من حيث أن القرآن هو: "تبياناً لكل شيء"، وصدق الله العظيم، ومن أصدق منه قتيلاً. فهل يروعني من قل إيمانهم فاستغربوا وأعرضوا، لريب في نفوسهم، عمّا في الآية الكريمة (النحل: 89)، من أن القرآن هو حقاً: "تبياناً لكل شيء".

فياترى، كتاب هذا شأنه ألا يجب أن يترجم بأقصى درجات الدقة والإتقان، أي بنصوصه وبصيغته، إذ أن تلكم النصوص والصيغ مقصودة بذاتها ولذاتها. إنها لأبلغ بيان من خير بنيان أنزله العزيز الرحمن. (انظر الفقرات: 3-11 فيما يلي).

3. وأيضاً يقول الحق سبحانه وتعالى: "قل يا أيها الناس إني رسول الله اليكم جميعاً" (الأعراف: 158). واضح من الآية الكريمة التي تخاطب الرسول صلى الله عليه وعلى آله وصحبه وسلم تسليماً كثيراً، أن هذا الرسول هو لجميع الناس. وطبعاً جميع الناس لهم لغات مختلفة. والمسؤولية لا يصلح رسالته صلى الله عليه وسلم إلى جميع الناس، تقع عليه وعلى العرب المؤمنين؛ امتناناً واستجابة لقوله سبحانه وتعالى: "وإنّه لذكرٌ لك ولقومك وسوف تسئلون" (الزخرف: 44).

هذه الآية الكريمة تقر حقيقتين واضحتين كالشمس الساطعة: (أ) تأكيد صريح أن القرآن هو "ذكر" أي شرف وصيت وعزة للرسول صلى الله عليه وسلم ولقومه، (ب) "وسوف تسئلون"، أي قد أنيطت بكم مسؤولية كبرى، جسيمة وعظيمة. (ج) أنه صلى الله عليه وسلم وقومه سوف يسألون. فهو صلى الله عليه وسلم بلا أي شك قد أدى الأمانة وبلغ الرسالة على أفضل وجه. أمّا قومه، في العصور الحديثة، فهذا شأن فيه قول بل أقوال.

4. كذلك فإن الحق سبحانه وتعالى يأمر المسلمين مباشرة، الأمر الذي لا لبس فيه، إذ يقول عزّ من قال:

"وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا" (الحشر: 7)

ذلك لأن أقوال وأفعال الرسول صلى الله عليه وآله وسلم تسليمًا كثيرًا هما الإستكمال والتفسير للقرآن ورسالته. 5. وعليه فلا بد من الإهتمام بالقرآن، لاكتشاف الوجود وسرائره، ولصدارة الحضارة للناس، الذين لهم لغات مختلفة، كما أسلفنا، ولا بد من ترجمة نصية دقيقة ومتقنة للقرآن المجيد، ليتسنى لكل من يهمله الأمر معرفة ماذا يقول القرآن في كل ما يقوله القرآن بالضبط وبمنتهى الدقة والتبيان. والقرآن متقن الدقة وثابت النص والصيغة ومقتضياتهما، وحمل للمعاني التراكمية والمتجددة لكل الأزمنة والعصور وتطور العلوم. وتلك الصفات من إعجاز القرآن والبرهان أنه حق كلام الله.

6. الترجمة لغة هي: (أ) تفسير لكلام؛ (ب) أو نقل دقيق وأمين لكلام من لغة إلى أخرى؛ (ج) أو تدوين لسيرة ذاتية. فالترجمة كـ الصلاة. "الصلاة" لغة تعني الدعاء، أو مكان الصلاة (لهذمت صلوات، أي أماكن العبادة = الكنائس)؛ بينما شرعاً تعني الوضوء أو الإغتسال ثم الدخول فيها بـ "الله أكبر" فأداء أركانها وواجباتها، ثم الخروج منها بـ "السلام عليكم ورحمة الله". فحديثاً الترجمة ينبغي أنصرافها لـ 6 (ب)، كما تنصرف الصلاة غالباً للمعنى الشرعي.

7. أيضاً هنالك الحديث الشريف الصحيح الذي يقول: "نصر الله امرءاً سمع مقالتي فوعاها، ثم نقلها كما سمعها، لربما ناقل فقه لمن هو أفقه منه."

"فوعاها ثم نقلها كما سمعها..." أي فهمها واستوعبها أي حفظها في وعيه أي عقله؛ "ثم نقلها كما سمعها"، أي بلا زيادة ولا إنقاص ولا تحوير (أي تغيير) لنصها وصيغتها. في هذا الصدد جدير بنا أن نتذكر حديث النوم الذي علمه المصطفى، صلى الله عليه وسلم، لأحد الصحابة، والذي فيه: "...ونبيك الذي أرسلت؛ ولما أعاد الصحابي الحديث للتأكد من صيغته وحفظه، قال: "...ورسولك الذي أرسلت؛ فصحه المصطفى صلى الله عليه وسلم بأن قال للصحابي: "...ونبيك الذي أرسلت". وهذا حديث صحيح في البخاري برقم 247. الشاهد هنا أن النص والصيغة هما من الأهمية الكبرى بالنسبة للحديث، وهما للقرآن أهم وأكبر. فلا بد من أن نرعوي ونعود للحق والصواب، أي نلتزم بالصيغة والنص كما وردا.

8. فإذا كان النص والصيغة بالنسبة للحديث هما بتلك المنزلة المهمة والمكانة العلية، وذلك حق كله، فكلام الله أحق وأولى. أي لا بد من نقل كلام الله إلى الآخرين بلا زيادة ولا إنقاص ولا تحوير لنصوصه وصيغته. ذلك أن تلكم النصوص والصيغ للقرآن مقصودة لذاتها وبذاتها، وعليه فلا بد من نقلها إلى الآخرين بأقصى درجات الدقة والإتقان، قدر الإمكان، وألا، لا سمح الله، أننا لا نمتثل للحديث اعلاه، 7.

9. فمن هذا المنطلق، وبعد عمل دؤوب وابتكارات جديدة، وتجربة أصيلة، وفقتي الله لتحقيق أول ترجمة فريدة، من حيث نصية العرض وأمانة النقل ودقة الترجمة وكل ما يترتب عليها، توافقا لنصوص القرآن وصيغته، دون زيادة ولا إنقاص ولا تحوير لأي جزئية من القرآن المجيد. أحمد الله وأشكره على ذلك. (راجع الملاحظة 6 فيما يلي).

10. ذاك من جهة، ومن أخرى فكتاب ذلك شأنه من المكانة العلية، وحفظه بالمشيئة الربانية، والشاهد من حرص المصطفى صلى الله عليه وسلم، على النص وصيغته، ونقلهما كما هما، وبمنتهى الدقة والإتقان، ألا يفرض ذلك على كل مسلم أن ياتمر ويرعوي بتطبيق كل ما جاء في 7 أعلاه؟ حيث غير ذلك حتماً إنقاص غير مقصود من شأن أعظم وأقدس وأصح كتاب على وجه الأرض لصالح الدنيا والآخرة للبشرية بل لكل ما في الكون وشأنه.

11. بعد أحداث الحادي عشر من سبتمبر 2001 وفور اكتشافه، الذي حقاً أذهلني آنذاك، والذي مفاده أنه لا توجد ترجمة نصية ودقيقة للقرآن المجيد في اللغة الإنكليزية ولا في أي لغة أخرى البتة. وبعد تردد وتفكير عميق قررت مستعيناً بالله ومعتمداً عليه سبحانه أولاً، وملتمساً العون ممن يستطيع بنفسه أو بمعرفته لغيره أن يعينني أو يتعاون معي في إيجاد الترجمة المنشودة، أي الدقيقة نصاً وصيغة لكتاب الله باللغة الإنكليزية، لعل وعسى أن تكون تلك الترجمة المرجع والأساس لترجمات آخرتو إلى تترى، إن شاء الله، في جميع اللغات، خصوصاً الحية منها.

12. خلال الثلاثة القرون الماضية صارت اللغة الإنكليزية أكثر لغات العالم تداولاً في جميع القارات، وعليه كان على المسلمين، والعرب منهم خاصة، المبادرة بترجمة القرآن والحديث الصحيح\الحسن إلى الإنكليزية ترجمة دقيقة النص والصيغة، أي بلا زيادة ولا إنقاص ولا تحوير (أي تغيير) لنصوص وصيغ القرآن والحديث الصحيح\الحسن. وبما أن نصوص القرآن وصيغته مقصودة بذاتها ولذاتها وهي في منتهى البلاغة ودقة البيان والإتقان، خصوصاً فيما يتعلق في التعبير بما قل ودل، وبرسم الصورة والمعنى نصاً أو ضمناً أو تلميحاً أو كناية. وكذلك بالنسبة للحديث الصحيح\الحسن. أي لا بد من ترجمتهما ترجمة دقيقة وأمانة نصاً وصيغة.

13. إن من ينشرف بترجمة القرآن المجيد أو الحديث الشريف لا يحق له، كائناً من كان، أن يزيد أو ينقص أو يحور أي جزئية منهما. الأمر المشين أنه لا توجد ترجمة نصية، دقيقة وأمانة للقرآن المجيد، حتى الآن؛ أنظر الفقرة 15 فيما يلي. ويا للأسف الشديد كذلك لا توجد ترجمة نصية، دقيقة وأمانة للأحاديث الصحيحة\الحسنة.

14. أ- يعلم جميع العارفين أن "الترجمات" الإنكليزية المتداولة، المعروفة بـ "ترجمة معاني القرآن" جميعها، مع اجتهاد اصحابها، جزاهم الله خير أو أثابهم بالحسن، لا تصلح، جملة وتفصيلاً، لماذا؟ سائبين بعد قليل إن شاء الله.

في العصر الحديث، ترجمة القرآن لابد أن تكون: نقل كلام القرآن نصاً وصيغة بدقة وأمانة إلى أي لغة أخرى. الدقة والأمانة، أي التقيد والإلتزام بالنص وصيغته من العربية إلى اللغة المنقول إليها، وذلك أمانة للترجمة وخطير ما يترتب عليها، خصوصاً بالنسبة للقرآن والحديث الصحيح\الحسن؛ إذ عليهما تبنى العقائد والأحكام. وحيث أن تلكم "الترجمات" لم تتقيد بالنص الكريم وصيغته كما يجب، وحتماً لازم ذلك تعويضاً بحذف كلمات وكلمات مما جاء في القرآن وأضافة كلمات وكلمات بما لم يرد فيه، وتحوير كلمات وكلمات بما لا يتلائم معه، بل أبعد من ذلك أنت بنقيض ما يقوله القرآن مثلاً عندما استبدلت (كلها جميعاً) كلمة "نعم" في محل كلمة "بلى"، أينما وجدت كلمة "بلى" في القرآن. وبذلك طبعاً دون قصد أفسدوا بل نقضوا المعنى المراد مثلاً: في الآية 172 من الأعراف: "ألست بربكم، قالوا بلى". تلكم "الترجمات" تقول: "ألست بربكم، قالوا نعم". (نستغفر الله عن ذلك الكفر غير المقصود). أن "بلى" و "نعم" ليستا بنفس المعنى، ولاهما من المترادفات. علماً أنني من الذين يجزمون أن ليس في القرآن مترادف البتة. وكل كلمة في القرآن لها ذاتية خاصة ولا بديل لها، لرسم الصورة وإجلاء المعنى المراد.

ب - ومثلاً آخر: ترجموا كلمة "آية" بـ "verse". إن كلمة "آية" تعني: الجملة من القرآن، أو المعجزة، أو الشيء المبهر الذي لا يكادله نظير، أو البرهان، أو العلامة المبيّنة. وكلمة "verse" تعني جملة من "الكتاب المقدس"، أو بيتاً من الشعر أو شطراً منه. فكيف يتأتى لعربي مسلم يعلم علم اليقين أن الآية لا تمت لـ "الكتاب المقدس" بشيء، لا من قريب ولا من بعيد. وكذلك "الآية" ليست بشعرو ولا بشرط منه. فكيف به ينجرّف مع التيار ويقول بكلمة "verse" قاصداً "آية"، تاركاً بذلك تلكم المعاني الجميلة السامية والمرامي العلية والموحية لكلمة "آية"؟ إن ذلك فعلاً لعجب عجاب ممن ينطقون العربية وافتراس العلم بها.

ج - أما التقيد بنصوص الأفعال والأسماء والأحرف والصفات في تلكم "الترجمات" كلها فحدث ولا حرج. إن استعمال القرآن الكريم لأحرف بالذات، له دقة حاسمة ودلالات جازمة. و "ترجماتهم" شيء يؤسف له حقاً. فمثلاً: "إلى شياطينهم" ترجمت: "مع شياطينهم" والبون شاسع بين هذه وتلك. وقس على ذلك الكثير، الكثير، بل الكل تقريباً. بما أن تلكم "الترجمات" لم تتقيد بالنصوص ولا بصيغها، إذ هي ليست بالترجمات الحقة، بل هي أقرب ما تكون إلى التفاسير الميسورة، وليس الميسرة. لأنها الموجودة فقط، والتي تشينها شوائب كثيرة من الأخطاء الفظيعة بل المفسدة. لا شك أن الذين قاموا بتلكم "الترجمات" اجتهدوا وأما وسعهم إجتهداهم، جزاهم الله خيراً وأثابهم بالحسن. وعلينا الدعاء لهم لاجتهادهم وحسن نواياهم. لكن الحق لابد أن يحق، أي لا بد من تصويب العمل لأجل العقيدة ولأقدس وأعظم وأصح كتاب على وجه الأرض إطلاقاً، القرآن المجيد.

15. أنك تكاد لا تجد في أي من تلكم "الترجمات" جملة واحدة من كلمتين فأكثر تطابق ترجمتهما النص القرآني المجيد، من حيث: صيغة النص، الفعل (المبني للمجهول\للمعلوم\المتعدي\اللازم)، الأسم، الحرف، الصفة، بل حتى المعنى، حيث تجد نقیض المعنى، كما في 14 أعلاه، وقس على ذلك الكثير والكثير.

16. وهذا الواقع المؤسف حقاً حدث لأن جُلَّ إن لم يكن كلَّ أصحاب تلکم "الترجمات" ليسوا من ذوی اللسان العربي ونهجو انهجاً خاطئاً إن لم يكن فاسداً. والقلة، القلة منهم من ذوی اللسان العربي لم يوفق لأحسن من سواهم لأنهم نهجوا نهج من سبقهم. لذلك تجد "ترجماتهم" ليست بنا قصة الدقة فحسب بل إنها كثير اما تحيد عن النص الكريم؛ وذلك (طبعاً) بغير عمد من المترجم؛ إذ لا يمكن أن يُتصور أن يتعمد الخطأ من يتشرف بترجمة القرآن المجيد، مثلاً أن يقول: "كتاب لاشك فيه" بدلاً من "كتاب لا ريب فيه" أو أن يقول: "ربنا اقبل منا" بدلاً من: "ربنا تقبل منا" أو أن يقول: "يذبحون أبناءكم" بدلاً من: "يذبحون أبناءكم" أو أن يترجم "وانتم الأعلون"، بـ "ينبغي أن تكسبوا السيادة عليهم". أو "وجعلنا بينهما زرعاً" بـ "وأجلسنا بينهما حرثاً"، لاحظ التعابير: "أجلسنا"، "بينهم"، "حرثاً". بل أدهى من ذلك "وضعنا بينهم حقول ذرة"، كما هو في بعضها. والكل لم يوفق لأحسن مما ذكر. عفا الله عنهم وأثابهم بالحسنى، على اجتهدهم.

17. أ- أنه حقاً لمن المؤسف للإنسان، وصدقاً لمن المخجل للمسلم، و قطعاً لمن المعيب، إن لم يكن الأثيم، للعربي المسلم أن يعيش هذه الحقبة الزمنية التي نحن فيها، وخلال الثلاثة القرون الماضية حيث اللغة الإنكليزية هي لغة التخاطب بين أكثر أهل المعمورة، وإثك لا تجد ترجمة دقيقة النص والصيغة لكتاب الله المجيد بين "الترجمات" المتداولة عند الناس حتى الآن، انظر الفقرة 8 أعلاه.

ب - نعم مؤسف للإنسان أن يغيب عنه أضخم كنز فيه خير الدنيا والآخرة، لكل الناس، ومخجل للمسلم أنه يعلم عن هذا الكنز وقد توانى في إظهاره ومشاركة غير المسلمين بما فيه من الخير؛ ومعيب كل العيب، إن لم يكن الإثم كل الإثم، كما أسلفنا، للعربي المسلم الذي يقرأ في هذا الكتاب العظيم، خطاباً له وأمثاله: "لقد أنزلنا اليكم كتاباً فيه ذكركم أفلات تعقلون" (الأنبياء: 10).

أي فيه عزكم، وشرفكم، ومقامكم بين الأمم. وجملة "أفلا تعقلون" إنكار توبيخي، كما يقول الإمام الألوسي رحمه الله، لحنهم على تدبر القرآن ومقتضيات هذا التدبر. أي كيف بكم أيها العرب الذين آمنوا بالإسلام لا تهبطون نشاطاً في نشر كتاب الله بلغاتهم وإفهامهم بكنوزه وخبراته وبما هم يعقلون ويؤمنون؟ كيف والف كيف؟

18. وهنا يبرز العديد من الأسئلة، منها: أين المسلمون في جميع أقطار الأرض من ترجمة دقيقة النص والصيغة لكتاب الله وأحاديث رسوله صلى الله عليه وسلم؟ بل أخص من ذلك، أين العرب المؤمنون من قول الحق سبحانه: "وإنه لذكر لك ولقومك، وسوف تسئلون" (الزخرف: 44)؟

هذا وعد ووعد من الحق سبحانه وتعالى لهؤلاء المخاطبين. نعم وعد مكرر التأكيد منه سبحانه، ومن أصدق منه قبلاً. وكذلك هو وعد ينبغي أن يصك ناصية كل مخاطب ويهزفرائصه، ذلك لأن مخاطبه هو خالقه، ومسائله. كيف لم يهب مسارعاً لجعل القرآن نصاً وصيغة ودون دنية³ وبمنتهى الدقة والأمانة بين يدي مختلف الشعوب وبلغاتهم؟ وبما أن اللغة الإنكليزية هي أكثر اللغات تداولاً بين الناس خلال الثلاثة القرون الماضية، والحال كذلك بالنسبة للمستقبل المنظور، فقد كان جدير بالمخاطبين أن يبادروا بتلك الترجمة للقرآن المجيد منذ أمد طويل. ولكنهم لم يفعلوا حتى الآن. الآن فقط أصبحت هكذا ترجمة في متناول الجميع، بإذن الله، انظر الفقرة 8 أعلاه.

19. قبل أحداث سبتمبر 2001 كنت منغمساً في موضوع كتابي: The Future World Order الذي يبحث في الفلسفة والعلم والدين من منطلقات ومصادر العقلية الغربية أساساً. وبعد تلکم الأحداث، واكتشافي، كما ذكرت آنفاً، الذي حقاً أذهلني وخيب أمني وهو أنه لا توجد ترجمة نصية ودقيقة لكتاب الله في أي لغة وبالذات الإنكليزية. من هنا توكلت على الله وعكفت على ترجمة دقيقة النص والصيغة، وخالية الدنية، أن شاء الله، لكتاب الله. والحمد لله على الفلاح. انظر الفقرة 8 أعلاه.

20. أ - عند ما شرعت في مشروع "الترجمة النصية" لكتاب الله، شعرت بأهمية هذه المهمة الكبرى والمسؤولية العظمى والفريدة الهولة. وعليه طبعاً بحثت جاداً، كما ذكرت آنفاً، ملتمساً العون من الله أولاً ثم ممن يستطيع هو بنفسه أو بغيره، الإسهام في هذا المشروع الجليل. وقد نشرت ذلك في الإنترنت، وغيرها، وعليه ظننت أنني سأعمر بسيل من "المساهمات" من الكثيرين، بالغث والسمين. واحتياطاً نوهت لمن أراد المساهمة أن يطلع على مقالة وجيزة وضعيتها في الإنترنت، حيث قلت في تلك المقالة الآتي، "أخي المشارك أن كنت تميز الفرق بين الآتي من الأقوال:

أي الخصلة المذمومة، من كلمة قالها الفاروق عمر بن الخطاب: "علام نعطي الدنية في ديننا"، حديث الحديبية. راجع لسان العرب 3

(20-أ-1) الأب والوالد والأم والوالدة والإبن والولد و يذبحون و يذبحون و يقبل ويتقبل.
 (20-أ-2) "إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا". (20-أ-3) "وَهَذَا لِسَانٌ عَرَبِيٌّ". (20-أ-4) "وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا".
 (20-أ-5) و طبعاً هنالك المعنى الشرعي للكلمة في القرآن المجيد، انظر الفقرة 23- د فيما يلي.

ب - فإن كنت تميز الفروقات الدقيقة فيما ذكر أعلاه، فلا تبخل علينا بعلمك و فضلك.
 إن كل واحد من (20-أ-1) و (20-أ-2) و (20-أ-3) و (20-أ-4) و (20-أ-5) يشكل مبدءاً بذاته لترجمة كتاب الله. فكل كلمة أو جملة في كتاب الله يجب أن تترجم في ضوء هذا المبدأ أو ذاك، أي هل الكلمة أو الجملة ينبغي أن تفهم على أنها: أولاً "قرآنًا عربيًا"، أو ثانياً "لسان عربي" أم ثالثاً "حكماً عربيًا" أو رابعاً هناك حكم شرعي يحتم فهماً معيناً لتلك الكلمة أو ذلك التعبير. والحكم الشرعي هو الأساس وعليه المدار.

ج - وطبعاً للوصول الى الحكم الصحيح في كل ما ذكر، لا بد من الرجوع الى كتب اللغة: الصرف والنحو، قواميس العربية المختلفة، معاجم التراكيب والأمثال، إعراب القرآن، وطبعاً كتب تفاسير القرآن العديدة، كل واحد منها فيه تفسير من زاوية أو زاوية معينة، والقرآن الكريم يمد الكلّ غداً معيناً. والكل يغترف منه على حسب طاقته وبما آتاه الله من الفهم وقوة الاستنباط و طاقة البيان.

21. أ- إذا الترجمة الدقيقة للنص والصيغة، تحتم التقيد بما ذكر أعلاه، تقيداً صارماً. كيف لا، ونحن بصدد كتاب الله، الذي لا يأتيه الباطل من بين يديه ولا من خلفه، والذي حفظه منزله، وفيه الأمر والنهي لشؤون الدنيا والآخرة على أسس علمية سليمة ومنطقية حكيمة، وفوق هذا وذاك، إنه لشريعة ربانية من لدن العزيز الحكيم. فلا يجوز الإنقاص ولا الزيادة ولا التحوير في نصوصه وصيغته، ولا حتى بالقليل. ولأن كل مفرداته وصيغته مقصودة بذاتها ولذاتها، فلا محيص من الالتزام كل الالتزام بذلك، أمانة للنقل، وحفاظاً على عظم المسؤولية، وبغية الحصول على معانيه ومراميها، التي هي دوماً متجددة لمن يتدبر ويرعوي. ذلك لأننا بصدد كلام رب العالمين، ثابت النص والصيغة والحمل لمختلف المعاني لكل العصور وتطور العلوم إلى يوم الدين.

ب - ولتحقيق ما ذكر أعلاه، هناك أربعة مبادئ رئيسية وفروع ثلاثة لها، هي بمثابة نتائج طبيعية ومنطقية لتلك المبادئ، أيضاً لا بد من التقيد بتلك الفروع لترجمة القرآن المجيد أو الحديث الصحيح الحسن.
 ج. فالمبادئ الأربعة هي:

(1). مبدأ "إنا جعلناه قرآنًا عربيًا" - (الزخرف:3). أي أن كل كلمة في القرآن الكريم لها مفهوم معين بالنسبة للعرب. فعند اللزوم ينبغي الرجوع إلى قواميس اللغة العربية للبت في هذه الكلمة أو تلك.
 (2). مبدأ "وهذا لسان عربي" - (النحل:103). "اللسان العربي" هو أن تضع كلمة عربية مع أخرى عربية و المعنى يكون ليس هذه ولا تلك. فمثلاً: "إين السبيل" فإين السبيل ليس بابن وليس بالسبيل. "إين السبيل" هو: المسافر. ومثلاً آخر: "ياكل لحم أخيه ميتاً" يعني: يغتابه. فليس هناك أكل ولا لحم لأخ ميت، بالمعنى الحرفي لكل كلمة. وهنا يرجع إلى معاجم التراكيب والعبارات والإصطلاحات. القرآن فيه الكثير والكثير من اللسان العربي.

(3). مبدأ "وكذلك أنزلناه حكماً عربيًا" - 4 (الرعد:37). "حكماً عربيًا" أي أن نظم القرآن و سياقه يتطابق مع قوانين الصرف والنحو للغة العرب. فمثلاً: "وما خلقت الجن والإنس إلا ليعبدون" (الذاريات:56)، "تلك الرسل" (البقرة:253)، "لعل الساعة قريب" (الشورى:17). فبالنسبة لـ "يعبدون"، أين ضمير المتحدث، وهو الـ "ي"؟ الجواب هو: الـ "ن" في "يعبدون" تسمى نون الوقاية أو العماد، حيث لا يستغنى عنها، ووجودها يعني حذف الـ "ي" كضمير للمتكلم. أمّا "تلك الرسل" فكلمة "تلك" هي إشارة للمؤنث، وكلمة "الرسل" مذكر، فكيف بكلمة "تلك" يشار بها إلى المذكر؟ الجواب: نعم، لأن كلمة "الرسل" هي جمع تكسير، فيشار للرسل بـ "تلك". أمّا بالنسبة لـ "لعل الساعة قريب" بدلاً من "لعل الساعة قريبة" ذلك لأن المرمى المقصود هو: البعث أو وقت الساعة أو وقوع الساعة. وكل من البعث والوقت والوقوع مذكر. و لمعرفة كل ما ذكر في هذا الصد ينبغي الرجوع إلى كتب إعراب القرآن وأمثاله، كـ "الدر المصون" لـ الحلبي، مثلاً.

انظر إلى القاموس الملحق بهذه الترجمة النصية للقرآن المجيد لمزيد من التوضيح لمعنى "حكماً عربيًا". 4

(4). مبدأ المعنى الشرعي للكلمة، هذا هو المرتكز الرئيس، إذ عليه المدار والتكريس؛ وعليه بنيت العقيدة والأحكام في الإسلام؛ ومنه انبثقت المفاهيم الإسلامية لهدى الناس أجمعين لعبادة رب العالمين، من منبعيها العليين، القرآن المجيد والسنة المطهرة. ذلك لأن المصطفى صلى الله عليه وسلم، قال: "أوتيت القرآن ومثله معه" (انظر: مشكات المصابيح، تحقيق الشيخ الألباني، حديث رقم 163). فهو الصادق الأمين حتى ما قبل النبوة، وبعدها، فالحق سبحانه وتعالى يقول بأنه: "لا ينطق عن الهوى إن هو إلا وحي يوحى" (النجم: 3-4). فمثلاً: الصلاة لغة تعني الدعاء أو مكان الصلاة، أما شرعاً فهي الاغتسال أو الوضوء والدخول فيها بتكبير الإحرام، فأداء واجباتها وأركانها، ثم الخروج منها بـ "السلام عليكم ورحمة الله". ومثلاً آخر، الحديث الشريف: "انصر أخاك ظالماً أو مظلوماً". من الواضح جداً نصرة الأخ مظلوماً، أما كيف بنصرته ظالماً فغير واضح من الوهلة الأولى. غير أن الأمر يتضح جلياً عند العلم إن الحديث الشريف قد قعد لمفاهيم جديدة وكرس لمبادئ إسلامية قديمة فمن المفاهيم الجديدة: أولاً: أن "الأخ" هو كل من شهد أن لا إله إلا الله وأن محمداً رسول الله. وثانياً: تنصر "أخاك ظالماً" أي أن تمنعه من أن يظلم بداية، كما أفصح بذلك المصطفى صلى الله عليه وسلم.

يا الله. سبحانه من علم الإنسان ما لم يعلم. هنا تتجلى العناية الربانية في السمو — المفردات والعبارات الشرعية — إلى المراتب العلية والإضفاء عليها بتلك المعاني الرائعة، المؤثرة والجلية. بالجلال وعظمة تلك المفاهيم الجديدة وترسيخ الحق والعدل والمساواة، أسس لحياة وعيش كريمين، من منبع رباني مجيد أو حديث شريف صحيح. إن الأساس لكل ما في القرآن هو المعنى الشرعي أولاً، حيث أنه الأساس والمرتكز الرئيس، لكل الأحكام ورسالة الإسلام، التي عرفها القرآن تبياناً، وفصلتها السنة بلاغاً. وفي وجيز من القول: هي السلم والتسالم والعيش والتعايش، والعون والتعاون والرحمة والتراحم والسماحة والتسامح، والأخوة والتآخي، والعفو والغفران والفهم والتفاهم بين البشر وكل ما في الوجود، وسمو الأخلاق وإكرام الضيف وحماية الجار، والصدق والأمانة، والوفاء بالعقود وبحقوق الوالدين والأقربين، و"لا إكراه في الدين"، "ولكم دينكم ولي دين"، حيث ضمان مطلق للحرية الشخصية التي لا تقيد بها إلا قيود الأوامر والنواهي الربانية من لدن العزيز الحكيم. كل ذلك على ضوء المنطق السليم والروية السوية. والقول الفصل أن كل ما في القرآن هو الإسلام وتعاليمه، أمراً أو نهياً أو سكوتاً في غير نسيان، بل فسحة لما يتعارف عليه الناس بلا ضرر ولا ضرار. والكلام عن عظمة القرآن لهدى العباد فعلاً لعجب عجاب. فهو "تبيان لكل شيء" (النحل: 89)، وهو "يهدي للتي هي أقوم" (الإسراء: 9)، وهو الذي "لا تنقضي عجائبه إلى يوم الدين"، كما جاء في بعض أقوال السلف الصالح. فالحمد لله الذي هدانا لهذا الدين وقرآنه وسنته وما كنا لنهتدي لولا أن هدانا الله. فالحمد والشكر له أولاً وأخيراً.

ولـ الفهم الشرعي الصحيح لا بد من الرجوع إلى كتب الحديث الصحيح الحسن وجمع من التفاسير المعتمدة، كل يفسر من وجهة معينة، ولا ضير، إذ كل يفسر بقدر ما آتاه الله من الفهم والعلم والتجربة و قوة الاستنباط والبيان. الشرط الالتزام بما جاء في القرآن المجيد والسنة الصحيحة. وكل منهما معين لا ينضب، يمد المستمد غداً.

22. أما الفروع الثلاثة، التي لا تنفك عن تلك المبادئ، حيث هي نتائج طبيعية ومنطقية لها، فهي الآتي:

(22-أ) أكلنزة الكلمة. اللغة العربية بطبيعتها بنائية منطقية، أي أنك في الأغلب تبني الكلمة ومشتقاتها على أساس منطقي حكيم، على خلاف اللغة الإنكليزية، التي في غالبها صماء، أي بلا جذور قابلة للتصريف واشتقاق الفعل المناسب والإسم المطلوب. ففي الإنكليزية من الصعب إيجاد إسم الفاعل ومن الأصعب جداً إيجاد إسم المفعول. أمّا في العربية فيسهل اشتقاق إسم المفعول به والمفعول فيه والمفعول معه والمفعول لأجله وقس على ذلك. كذلك فإن اللغة العربية غنية جداً بالمفردات الدقيقة، التي تصور المقصود بدقة متناهية، خصوصاً بالنسبة لمفردات القرآن، التي غير اللبيب يرى بعضها من المترادف وليس الإمر كذلك، إذ لا مترادف في القرآن. فعند الترجمة، كثير ما يواجه المترجم صعوبة، إن لم تكن إستحالة إيجاد المفردة المنااسبة في الإنكليزية لما يقابلها في العربية. ففي حالة الإستحالة لا بد من أكلنزة الكلمة، أي أن تكتب الكلمة العربية بالأحرف الإنكليزية معكوفة وبين قوسين يشرح المقصود. مثلاً كلمة "بعل". لا توجد في الإنكليزية كلمة مقابلة. فإذا أردت أن تترجم: "هذا بعل". تقول:

This (is) my ba'al (master/owner/husband)⁵

وكلمة "is" غير موجودة في النص القرآني، فمن أين جئنا بها؟ جئنا بها لأن الصيغة السوية للجملة الإنكليزية لا تستقيم إلا بها. وعليه فكل كلمة "is" وضعت بين قوسين وبأحرف معكوفة لتبين أن كل ما هو معكوف وبين قوسين هو ليس بالضبط من النص القرآني، ولكن اقتضته سلامة النص في اللغة الإنكليزية لنقل المعنى بسليم القول فحسب.

(22-ب) **تذكير وتأييث الكلمة.** في العربية كل كلمة إما مذكر أو مؤنث. أما في الإنكليزية فالكلمة حيادية، أي لا مذكر ولا مؤنث، إلا ما ندر بالنسبة لحفنة من الضمائر. فلتذكير وتأييث الكلمة في الإنكليزية كي تحاكي مقابلها في العربية لابد من ترميز الكلمة الإنكليزية. مثلاً: الشجرة = tree^w، والقلم = pen^x. فكل كلمة إنكليزية عليها رمز "w" تكون لتأييث الكلمة المعنية، وتذكير الكلمة يتم برمز "x" عليها. وهذا مهم عند ترجمة، مثلاً: "لعل الساعة قريب"، (الشورى: 17) بدلاً من لعل الساعة قريبة، كما قد يتبادر للذهن.

(22-ج) **تحديد الضمائر.** كما ذكرنا آنفاً، في الإنكليزية الكلمة حيادية. مثلاً كلمة: you، تصلح لأنت، وأنتم، وأنت، وأنتن. والكلمة في القرآن، الضمير وغيره، محدد وبمنتهى الدقة، أي لا يمكن اللبس فيه. فمن أجل ذلك رمزت الضمائر لتحديد هويتها من أول نظرة. فمثلاً: you^s = أنت، وyou^f = أنتم، وyou^v = أنت، وyou^g = ضمير المخاطب المتصل، كأن تقول مثلاً: إنك = verily you، أو الضمير المستتر، كما في: قل = let-say [you^s]. وهكذا دواليك لمجموعة أخرى (20) من مختلف الكلمات المرمزة كفت لأكتاف كل ما يحتاج إليه لكامل ترجمة القرآن الكريم. وبما أن هذه الرموز تكرر على صفحات هذه الترجمة فسرعان ما يألّفها، بل ويستحسنها القارئ، إن شاء الله، لجميل وظيفتها التي تزيل الالتباس وتحدد بوضوح ومن أول وهلة الأمر المعنى. فالحمد لله على هذا الابتكار الذي سوّى نقصاً في اللغة الإنكليزية، لتلائم وتحاكي النصوص القرآنية الكريمة. وهو أول قاموس من نوعه، فيما أعلم، يعتني بترميز الجنس والضمائر، وذلك من فضل الله سبحانه وتعالى، فالحمد لله والشكر له سبحانه وتعالى.

23. أ- من المعروف بالبداية والتجربة أنه لو نقل عن أحد ما قولاً بالمعنى، لربما أقام الدنيا هذا الأحد ولم يقعدّها، إذ أنه لم يقل هذه الكلمة أوتلك بالذات. فكيف بنا أن نترجم كلام الله بـ "المعنى" ونقبل به؟ إن تعبير: "ترجمة معاني القرآن" فيه نظر. فكأن للقرآن معان عدة، وهذه ترجمة لها كلها. نعم للقرآن من المعاني ما لا يحصى، حيث أنها دوماً تتراكم، ولكن هل تلك "الترجمة" أو ما يماثلها ترجمة لتلك المعاني؟ الجواب كالشمس الساطعة. إذ كيف يكون لها ذلك، وأساساً هي لم تتقيد بنصوص القرآن وصيغته، وزادت فيه وأنقصت منه وحوّرتّه، بل أدهى وأمر، دون قصد، جاءت بنقيض ما يقوله القرآن؟ (انظر الفقرة 15 أعلاه). ب- الترجمة بالمعنى، لو افترضنا جدلاً صوابها، فإنّها تضلّ عالية النقص والندية. ذلك أن نصّ وصيغة القرآن، كما ذكرنا آنفاً، حملاً لأن مختلف المعاني على مر العصور وتطور العلوم إلى أبد الدهر. والترجمة بالمعنى تنقل واحداً من المعاني (على افتراض مخالفة التوفيق) بالنسبة للزمن والتطور العلمي حين اكتملت تلك الترجمة بالمعنى. علماً أن افتراض التوفيق بعيد المنال في واقع الأمر في أي وقت من الأوقات. هذا أولاً، وثانياً أين بقية المعاني المحتملة، بل الأكيدة لما يأتي من العصور والعلوم؟ وثالثاً أين هذا مما جاء في حديث الرسول صلى الله عليه وسلم، في 7 أعلاه؟ رابعاً اجدر بـ "الترجمة بالمعنى" أن تسمّى باسم آخر، مثلاً تفسير لبعض معاني القرآن، أو أي تعبير آخر غير "ترجمة" (انظر 15 ج آنفاً) إذ أن هكذا ترجمة ليست حقاً الترجمة التي ينبغي أن تكون، وحتى لو "صدفة" (كما يقولون، ولست ممن يؤمن بـ "الصدفة"، إذ الكل بقدر) إنطبقت صحة تلك "الترجمة" بالنسبة ليسير اليسير من القرآن.

ج. الترجمة بالمعنى، كما ذكرنا آنفاً، لم تتقيد بالنص الكريم بعينه ولا بصيغته وهذا أمر مغل ولا يصلح. إن النصّ والصيغة في القرآن فيهما البلاغة والبيان والكنائية والمجاز. فيهما الإعجاز اللغوي المنقطع التطير في كل زمان. وفيهما الإعجاز العلمي في مختلف المجالات ولكل التطورات. وهما حملاً لأن للمعاني المتعددة والمرامي

⁵ وأحياناً كلمة "بعل" = ba'al تطلق على صنم كانت العرب تعبدّه في الجاهلية

انظر صفحة الكلمات المرمزة الملحقة بهذه الترجمة للإحاطة بجميع تلك الكلمات المرمزة

الظاهرة أو الخفية على مر العصور وتطور العلوم. فالقرآن محكم البنيان في أجماله ودقيق الدلالات في تفصيله. وفيه التقديم والتأخير، الذي بدوره يؤدي إلى اختلاف المعاني والمرامي، المستوخاة من ذوي الألباب. مثلاً: "لا يقدرون على شيء مما كسبوا" (البقرة: 264) و"لا يقدرون مما كسبوا على شيء" (إبراهيم: 18). أو "مواخرفيه" (النحل: 14) و"فيه مواخر" (فاطر: 12). من كلماته تؤخذ العقائد وتبنى الأحكام. نظمها فريد بدر بالمعاني والمزيد. ترجمته بـ "المعنى" مخلة بنصه المحفوظ (وإنّ له لحافظون) (الحجر: 9)؛ ومعانيه المطلوبة ولمراميه المنشودة. وعليه ترجمته بـ "المعنى" ليست فقط لا تصلح بل ينبغي أن لا تكون أبداً.

24. الآن وبعد عمل دؤوب وابتكارات جديدة، وتجربة أصيلة، وفقني الله لتحقيق: "الترجمة النصية للقرآن المجيد"، أحمده وأشكره على ذلك، استغرق كل ذلك حوالي سبعة من السنين؛ تخلل ذلك اتصالات شخصية بالهاتف وبغيره لجمع غير من الأساتذة "المختصين" في أماكن عدة من هذا البلد والعالم، بما في ذلك الكثير من المراكز الإسلامية في الولايات المتحدة الأمريكية وأوروبا؛ تبين لي أن ذلك الإحتياط الأنف الذكر (21 أ- ب) لربما كان هو أحد الموانع، إن لم يكن هو المانع الرئيس، في عدم مساهمة أي إنسان البتة، ألا أحد أصدقائي، كان معي منذ البداية، إلى أول شروعي بالتنقيح الأول، جزاه الله خيراً. ومؤخراً أحد الأصدقاء، جزاه الله كل خير، أبدى بعض الملاحظات، التي كان لها طيب الأثر والإثراء على جزيئة هنا وهناك من هذه الترجمة.

25. بالإنكليزية لا تستطيع أن تقول مباشرة: صدق أو أحسن أو صبر أو استغفر، فلا بد من المداورة. المداورة أن تقول: الذي قال الصدق، أو الذي أحسن، أو الذي مارس الصبر، أو الذي طلب الغفران. وأيضاً فإن اللغة الإنكليزية فقيرة جداً في مفرداتها، بالنسبة للعربية، وعليه فدقة التصوير بالكلمة يكون في غاية الصعوبة، وهذا على نقيض العربية التي تتفاهم مفرداتها وتتعاظم معاني تلحم المفردات، و عليه دقة التصوير بالكلمة يكون سهل المنال، خصوصاً عند من آتاه الله قوة البيان.

26. الكلمة (أو الحرف) بالنسبة للعربية، علماً أنها كثيراً ما تشارك أخواتها في المعاني العديدة، لكنّها هي وحدها ولا سواها التي ترسم وتؤدي المعنى والمرمى لما يراد. فمثلاً:

- أ. غاب = لم ير بالعين السوية لأي سبب.
- ب. إختفى = لم ير بالعين السوية من حيث أنّه لا يعرف مكانه.
- ج. توارى = غاب إلى الخلف عن حياء أو خجل.
- د. خنس = غاب عن دلة و هوان.
- هـ. غرب = غاب في مكان بعيد.
- و. استتر = غاب وراء حجاب خوفاً أو خجلاً.
- ز. وقب = دخل قليلاً قليلاً حتى حجب الرؤية بالظلام.
- ح. أقل = غاب لمعانه أو غابت شهرته أو شأنه.

27. وعليه فالكلمات (أو الأحرف) من الجملة هي بمثابة عناصر اللوحة الفنية العجيبة المعجبة في إطار جميل. فلو استبدلت كلمة أو حرفاً بـ "مرادف" فأحدثت خدشاً بليغاً في أحسن الأحوال، والحقيقة أنك لربما غيرت المبنى وطبعاً المعنى والمرمى لما يراد. فالحذر الحذر في هذا الصدد. لذلك فإن ترجمة القرآن بـ "المعنى" مرة أخرى أقول: لا تصلح بل ينبغي أن لا تكون أبداً.

28. إنّ هذه الترجمة (بأحدث تنقيحاتها 5.0) تحافظ على نصوص وصيغ القرآن السرمديّة الصحة وتحاكيها أمانة ودقة، توافقاً وحيطه. فلا زيادة ولا إنقاص ولا تحوير لأي كلمة أو جملة في القرآن المجيد، فالحمد لله على ذلك. نعم هذه الترجمة الجديدة للقرآن المجيد إلى اللغة الإنكليزية هي حقاً، قطعاً وبلا جدال، تاريخية، وفريدة من نوعها، إذ لم يسبق لها مثيل أبداً، حيث أنها تختلف عن سواها جملة وتفصيلاً.

29. وبهذا فإنني، مرة أخرى أجدد مطلبي لكل من لديه العلم والمقدرة بنفسه أو بغيره، أن يهب لمراجعة هذه الترجمة لإثرائها صحة ودقة، قدر الإمكان، وأنا على أتم الإستعداد بأن أدعوله بخالص الدعاء وبتعويض جهده ووقته بجزيل من المال حسبما يرى هو، إلى حد عشرة آلاف دولار أمريكي (سبعة وثلاثين ألف وخمسمائة من الريالات السعودية) للساعة الواحدة من وقته، شريطة أن عمله حقاً يثري هذه الترجمة صحة ودقة، على أسس وبراهين علمية، وليس من باب وجهات النظر.

30. لقد آن أوان هذه الترجمة منذ أمد بعيد، لكن شاء الله أن لا تتم حتى الآن، ولكتها تمت والحمد لله وله الشكر والمث، للنشروالانتشار بإذنه سبحانه وتعالى. وحيث أن القرآن الكريم انبثق أولاً من بلد مهبط الوحي، فإني أرجو إن شاء الله أن يتم نشر وانتشار هذه الترجمة أولاً من بلد مهبط الوحي والقرآن وفي أقرب وقت. وحيث أن هذه الترجمة فريدة والأولى من نوعها ومن عمل رجل وفقه الله وأتمها من بلد مهبط الوحي والقرآن ولغته لغة القرآن، فإني أدعو الله أن يتقبلها ويسر لها القبول والإستحسان عند أكثر الناس، وينفع بها الإسلام والمسلمين، بل الناس أجمعين، إن شاء الله، ويحقق كل الأرجية بخصوصها، بما في ذلك نشر وانتشارها بأحدث تنقيحاتها (التنقيح 5.0) أيضاً من بلد مهبط الوحي والقرآن، وعلى الله التكلان، إنه سميع مجيب.

31. وأخيراً أرجو من الله ثم ممن يستطيع أن يساهم بشكل أوبآخر في نشر وتوزيع هذه الترجمة خدمة لكتاب الله وخدمة للإسلام والمسلمين بل العالمين أجمعين، أن يسارع مساهماً في هذا الخير، بإذنه تعالى. والساعي في الخير كفعله، كما هو معلوم لدى الجميع. فهبوا أيها الناس هبوا للسعي في هذا العمل المجيد لعلمكم تفلحون. وفقنا الله جميعاً لما فيه خير الإسلام والمسلمين، بل العالمين أجمعين، وإعلاء كلمة الحق، وعلى رأس ذلك نشر وانتشار كتابه المجيد بكل اللغات وبترجمات نصية، دقيقة وصحيحة، والسلام عليكم ورحمة الله وبركاته. وآخر دعوانا أن الحمد لله رب العالمين.

المترجم
عبد العزيز بن فهد المبارك
تم بفضل الله وهدايته فألحمد

حرر في: 1430\08\29 هـ الموافق 2009\08\20 م
بريدي الإلكتروني هو: aziznazila@gmail.com
والشكر له.

966508829666

تم هذا التنقيح يوم الجمعة: 1436\11\10 هـ الموافق لـ 2014\09\12 م. 966 3 882 9666

تمهيد

لقد وفقني الله، أحمدته وأشكره على ذلك، أن كتبت أكثر من عشرين مقالة\بحث كلها بصدد:
الترجمة النصية للقرآن المجيد

وجل إن لم تكن كل تلك المقالات\البحوث موجودة في الموقع الإلكتروني المذكور في الملاحظة رقم (2) أدناه.
الملاحظة (1)

عند البعض يوجد خط أو سوء فهم أو كلاهما معا بين نصوص وصيغ القرآن وبين ما هو أسلوب إعجازي، فريد، وقصري على القرآن المجيد ولا سواه. فشتان بين هذا وذاك. مغبة التلييك أو التخليط لهذين البينين المتميزين؛ برز هذا الزعم الذي لا سند له من قرآن أو سنة أو قياس عليهما، والذي مفاده أنه من المستحيل ترجمة القرآن المجيد. والحق سبحانه وتعالى يقول: "هاتوا برهانكم إن كنتم صادقين" (البقرة: 111).

(أ). بكل تأكيد أن ترجمة القرآن المجيد مهمة جليلة وهائلة، ومحفوفة بعوائق منيعة تكاد تستعصي على الحل. ولكن بالصبر والمثابرة والابتكار جميع العوائق مهما عظمت ممكن التغلب عليها. هذا بالنسبة لنصوص وصيغ الآيات بالأمر والنهي. كذلك بالنسبة لسرد الأنباء والقصص، جلي وواضح كوضوح النصوص والصيغ.

تلكم النصوص والصيغ هي: عالية المقام وواضحة البيان وجليّة الإرشاد. نعم وضوحها كوضوح الشمس وسط الظهيرة في الجوالصافي. وهي جليّة (حقائقها يقينية) أيضا. هذا من جهة النصوص والصيغ في القرآن المجيد.

(ب). ومن جهة أخرى فإن أسلوب القرآن المجيد، بالإضافة إلى وضوح التعبير لنصوصه وصيغه ورسائل الأمر والنهي، و سرد الأنباء والقصص طبعاً أسلوب إعجازي، مميز، وفريد؛ أي لا يحاكي ولا يماثل من كل وجه، خصوصاً بالنسبة للبلاغة والبيان والقافية والمغايرة، والأتاقة والوقار والوقع في النفس، وطلاوة السرد. فهو أسلوب عجيب ومعجب، خلّاب، يأسر الألباب بالنسبة لأذن ولب من يجيد العربية. فمن المستحيل توريد هذا الأسلوب إلى أي لغة، وحتى إلى اللغة العربية ذاتها. لو كنا من كان حاول توريد هذا الأسلوب إلى العربية لما أفلح.

فأسلوب القرآن المجيد: إعجازي، مميز، فريد، وقصري على القرآن المجيد، و لا سواه البتة.

(ج). إذا من المسلم به بداية أنه من المستحيل لأي ترجمة أن تتعرض لما في (2) أعلاه. ذلك أن جميع ما في (2) هو أسلوب لا يحاكي و مماثلته مستحيلة.

والترجمة هي كليّة لما في (1) وليس لما في (2). ذلك لأن الترجمة تنقل بدقة وأمانة كل ما في (1) من العربية إلى اللغة المنقول إليها، ولا تتعرض لما في (2)، حيث استحالة ذلك. ولنضرب مثلاً بسيطاً:

أنه لعجب عجاب، إذ فيه منتهى الحكمة وفصل الخطاب.

الترجمة النصية:

Verily it^x is surely a wonder, a prodigy; as in it^x
(is) ultimate wisdom and a conclusive precept.

(The superscript ^x on **it** indicates that the **it** refers to a masculine gender in Arabic.)

يا للبون الشاسع لمن يتقن العربية أو لديه حس بجمال فصاحتها وطلاوة بيانها و بين ما في ترجمة لجملها وطبعها الكلام بالنسبة للقرآن المجيد وطلاوته ووقعه على السمع والنفس فشئ آخر جملة وتفصيلاً، فلا يقاس عليه البتة.

ملاحظة (2)

الرجاء الذهاب إلى الرابطة الإلكترونية التالية: www.qurantranslation.org والتي تربط الموقع مع ما يلزم. من أهم الأمور في صدد الترجمة المذكورة أعلاه، قراءة النداء، لمن يحسن العربية أو المقدمة = *The Introduction* والتوطئة = *The Prelude*، إذ بدون ذلك فإن قراءة هذه الترجمة مباشرة، سيكون القارئ غير مهياً التهيئة الضرورية، أي التي لا بد منها أولاً.

في الـ *Prelude* يوجد قاموس ترميز الجنس والضمائر، الفريد من نوعه، والضروري، ضرورة لا بد منها لترجمة القرآن المجيد. حيث هذا الترميز يحدد ويضبط ويزيل كل لبس محتمل للجنس والضمائر.

ملاحظة (3)

"وتعاونوا على البر والتقوى"

مرة أخرى فإني أكرر رجائي لمن يستطيع بنفسه أو بمعرفته لغيره أن يساهم لإثراء هذه الترجمة بدقة وصحة أن لا يبخل علينا بعلمه وفضله؛ وأقل ما يستطيعه كل من يتصفح هذا الـ "نداء" أن يبعث به لغيره أو يحيطه علماً بذلك. ولكل من يساهم في إثراء هذه الترجمة بدقة وصحة على أسس علمية وليس من باب وجهات النظر، فإني سأدعوله من كل قلبي، وأنا على أتم الإستعداد لتعويض وقته بما يراه هو مناسباً حتى عشرة آلاف دولار أمريكي \$10,000.00 للساعة الواحدة من وقته. والأساس هو التنقيح: 5.0. أكرر شكري الجزيل لكل من تفضل بتصفح هذا الـ "نداء" ودلّ عليه، ما استطاع على ذلك سبيلاً.

ملاحظة (4)

من الواضح جداً أن جميع "الترجمات" المتداولة أهملت النص القرآني المجيد وصيغته، وهي أقرب ما تكون إلى "التفاسير" المبنية على المفهوم الشخصي للمترجم لـ النص القرآني المجيد. ومن هنا فإنك تكاد لا تجد جملة واحدة من كلمتين أو أكثر تطابق النص القرآني المجيد في أي منها. من هنا القول الصحيح والمؤلم والمخجل إن لم يكن الآثم (بالنسبة للعرب المسلمين، انظر الفقرة 2 أعلاه).

ملاحظة (5)

هناك من شياطين الإنس أو المعاندين أو الملحدين (خصوصاً في الإنترنت) من يدعي بالباطل والبهتان أن في القرآن "أكثر من ألف من التناقضات". وطبعاً لا يقدمون دليلاً صحيحاً واحداً، حيث أنهم لا يستطيعون. واقوالهم إن دلت على شيء فإنما تدل على قلة فهم بل عدم الفهم السليم من قبلهم. وكتاب الله من البداية يقول: "هاتوا برهانكم إن كنتم صادقين" (البقرة: 111).

الملاحظة (6)

(أ) يقول البعض أنه لا يمكن ترجمة القرآن، بل لا يجوز ذلك. وهذا قول لا يستند على أي دليل من القرآن ولا من السنة ولا من قياس عليهما. والأصل في الإسلام الحلال ما لم يرد التحريم المنع بالقرآن أو بالسنة أو بالقياس عليهما. زد على ذلك أن كل "حرام" داخل في باب المفصل، يقول عزّ من قال في كتابه الحكيم: "وقد فصل لكم ما حرم عليكم" (الأنعام: 119). وبهذا الصدد لا تحريم ولا تفصيل، و عليه فهذا قول دحضت حجته.

(ب) وأخيراً ينبغي أن نذكر، إذ "إن الذكرى تنفع المؤمنين"، بأن أي ترجمة للقرآن ليست بقرآن، فمثلاً لا يصلح التعبد بقراءة الترجمة. ذلك أن التعبد بقراءة القرآن لا بدّ وأن يكون بالعربية بل والنص السماوي. كذلك لا تكون الحسنة بعشر أمثالها لكل حرف من القرآن إلا بأ حرف العربية، والنص الأصلي.

الحقيقة أنه لو "ترجم" القرآن إلى اللغة العربية ذاتها لما كانت تلك "الترجمة" بقرآن، بأي حال من الأحوال. القرآن والتعبد به ونيل الأجر بتلاوته لا بد أن يكون بنصه السماوي، كما نزل به الوحي على محمد صلى الله عليه وسلم. والسلام عليكم ورحمة الله وبركاته.

المترجم
عبدالعزیز بن فهد المبارك

Stop Momently.

Before proceeding to read this translation of The Qur'an it is *imperative* that *you please become fully aware* of certain *facts relevant* to this translation. The facts are:

- A. This translation is *totally new*, i.e. it is *unprecedented* in form, contents, or characteristics;
- B. It is also *unique*, in that it *meticulously adhered* to the fact that words of The Qur'an have *no synonyms* and *each* is used for its own *explicit and/or implicit* characteristics.
- C. It had *relied* after Allah on *myriads* of *linguistic books* (lexicons, describing the *distinctive characteristic* of *each word*, grammar and conjugation, etc.) *numerous* books of *interpretations and explanations* of The Qur'an, *many* books discussing The Qur'an from its *various aspects*, the book of syntactical inflection of The Qur'an, and last but *not least* *utmost efforts* were exerted to *ensure* all the above.
- D. **Since The Qur'an is *perfect all-around*, and that it is *unique, sacred and supreme*, therefore surely *no addition, deletion, or alteration* of *any part* of its text is a fact vitally maintained throughout.**

Hence, it is *especially important* for any reader to *first* read its *Introduction*, particularly *Sections 35-38*, in order to have a *good understanding* of the *imperative basic principles* and the *prerequisite methodology* of such a *unique* translation, for a *subsequent* good, and perhaps, proficient understanding of The Qur'an. However, *short of such a reading*, the following four-page *synopsis* is a *must* reading.

It is imperative to follow *four fundamentals* of translation *vis-à-vis* translation for The Qur'an.

First: The Qur'an is made Arabic.

"Verily We made it^x Qur'an^x Arabic..." (S43:3). (The superscript "x" on it says that this "it^x" refers to a *masculine entity*, here *The Qur'an*). Clearly the diction of The Qur'an is Arabic. Each word in The Qur'an carries *specific* meaning, which *it* and *it alone* carries. There are *no synonyms* in The Qur'an. Which means *every* word used in The Qur'an is for *itself*, with all the *implications* and *connotations* it imparts, in addition to its *explicit* import. That is to say, because of the *complete lack of synonymity* in The Qur'an: *no* other word can ever be employed *instead* of the one used in the diction of The Qur'an. Hence the *absolute need* for a *precise and exact textual* translation.

Second: The Qur'an is in Arabic tongue-expression.

"While this (*i.e. the diction of The Qur'an is*) a tongue-Arabic..." (S16:103) Arabic tongue-expression, that is: *idiomatic* Arabic, which means combining one Arabic word with another/others (*Arabic word(s)*) and the result is a meaning which *neither* of the two/others *convey*. For example: "the path's son" = "the traveler." There is no *path*; there is no *son per se*. Another example: "[*he*] eats his dead brother's flesh" = he *slanders* another person. There is no "*eating*," there is no "*flesh*," and there is no "*dead brother*" *per se*. (In Arabic the pronoun "*he*" is *implicit*, that is why it is in *italics* and *bracketed*). The Qur'an contains *myriads* upon *myriads* upon *myriads* of such *lofty and sublime, elegant and eloquent* Arabic tongue (*idiomatic*) expressions. So one has to be very familiar with such *idiomatic* expressions to know and translate the exact *meaning or meanings* of such expressions which are *rife* in The Qur'an. There are numerous books dealing with such expressions and Arabic *idiomatic renditions*. Clearly, English has "English-tongue" (= *idiomatic* English) expression. Example: *troubleshooter, cakewalk, circle the wagon* and *soapbox*. So, if one is *not* familiar with such expressions he/she *cannot* translate them.

Third: diction of The Qur'an had been descended by Arabic-rules.

"We descended it^x (*by*) Arabic rule⁷. (S13:37).

By Arabic rule, means *following Arabic language rules* of *grammar and conjugation*, the *morality and wisdom* of the Arabs, *as polished and improved* by *divine intervention*⁸. Because the diction of The Qur'an is *rather terse* and *very precise*, thorough familiarity with this fundamental is *imperative*, without which The Qur'an would *not be at all understood, let alone be translated*. There are many *specialized* books dealing with such topics, especially books of إعراب القرآن = *desinential-inflection* of The Qur'an, i.e. dealing with *every word* and *its place* in the sentence.

⁷ See the *Lexicon* attached to the *Textual Translation Of The Qur'an* for an elaboration. The word rule = "حكمًا" is *adverbial* so it is approximated through the word "by".

⁸ See the *Lexicon* attached to the *Textual Translation Of The Qur'an* for elaboration on this point.

Fourth: The diction of The Qur'an *could be* by *Sha'rey'ah* dicta.

The fourth fundamental is the *Sharey'ah* imperatives. Which means there are certain *Sharey'ah* requirements by definition, became known as the *establishmentarians*. That is: terms *religiously defined and are ubiquitously accepted*. For example: the Prayer. Linguistically speaking, prayer=*invocation or place of kowtow*. But by *Sharey'ah* definition the Prayer is *universally accepted* as having had *ghusol* or *wodho'a* (a prescribed bathing or a simple cleansing), entering into the Prayer by enunciating: "*Allabo Akbar*," doing all the prescribed rituals and gestures, and exiting from it by enunciating: "*As-Salamo Alaykum wa Rahmato Alla'he Wa brakatoh*."

In addition to those four fundamentals stated above, there are three corollaries that follow from those fundamentals. In order to exactly convey the rather terse and meticulous text of The Qur'an, that is conveying it in its Arabic sense and flavor. English words must be treated likewise, i.e. at times transliterated, masculinized, or feminized as needed. (See below).

The corollaries that follow from the four fundamentals

1. Qur'anic Arabic is *very unique*, i.e. there is nothing like it; it is in a class by itself. Its words are very precise, highly descriptive, denotative, connotative, eloquent, and elegant. Its implicit meanings are almost as exciting as its explicit imports. If you were very fluent in Arabic and were to read The Qur'an in Arabic you will surely not fully understand it except with some help. Its words are packed with meanings.
2. Except for about a dozen words, and a very short list of pronouns, English words, by and large, are neutral with respect to the gender. Arabic words are unlike English with respect to gender, i.e. every word is either masculine or feminine and so, their referents and modifiers become of vital importance in conveying the intended message(s).
3. English words almost all are not conjugative. In fact so many common words do not have a simple past tense, e.g.: truth, patience, mercy. Also, not all verbs have subjective nouns, so such nouns are hard to find, objective nouns are much harder to find, if at all they exist.
4. Arabic words are rational and conjugable, so you can easily find or almost make any word you desire with a great deal of precision for the intended meaning. Also subjective and objective nouns do exist with impressive descriptive precision.
5. Based on the above I had to make three innovations to accommodate the entire diction of The Qur'an:
 - A. Transliteration of words that have no English equivalent. Such words are transliterated and parenthetically explained, for example: *ba'al* (master/ owner/ husband), and also a footnote is added, as the word: *ba'al*, has another meaning=*an idol worshipped by some Arab tribes prior to Islam*.
 - B. Superscribing and square bracketing of pronouns. Since Arabic pronouns are gender sensitive and that they could be (a) connected, (b) detached, or (c) hidden (implied), therefore specifying exactly the intended pronoun is vitally important. So, I have established a list of such pronouns specifying the referent pronoun so as to completely remove any ambiguity as to the referent, comporting with the Arabic which does not have any such ambiguity to begin with. Consider the following for an illustration the pronoun: **you**. Clearly in English this *you*, could stand for masculine, feminine, singular, or plural. In Arabic such neutrality leading to a concurrent ambiguity does not exist.

So this *you* is superscribed with an "s"=*you^s* so it is for masculine, singular addressee, detached and not hidden. If it is superscribed with an "f"=*you^f* so it is for masculine, plural, addressee, connected, and not hidden. If it is superscribed with a "g"=*you^g* then it is for masculine, singular addressee, connected, and explicit ending-pronoun ك, as in اِنَّكَ = very *you^g*.

If it is superscribed with an "h"=*you^h* then it is for masculine, singular addressee, connected, and explicit ending-pronoun ت, as in حَسِبْتَ = do *you^h* reckon.

If it is superscribed with a "z" and bracketed and italicized = [*you^z*] then it is for masculine, plural addressees, and explicit (not hidden); or "y" for feminine, singular addressee, detached and explicit, ك, as in اِنَّكَ = verily *you^y*.

If it is superscribed with an "s"=*you^s* then it is for feminine, singular addressee, connected, and explicit ending-pronoun ت, as in كُنْتَ = verily *you^s*.

- C. Masculinizing or feminizing certain words as needed. This was done by superscribing a word with ^w for feminizing it or ^x for masculinizing it, e.g.: tree^w and pen^x.

There are under twenty different such superscribed words, that are repetitive and so they will be obvious and easily remembered and appreciated (for eliminating ambiguity) as one reads on.

- D. Transliterated and Superscribed Words

This compendium of transliterated and superscribed words was fairly large, as this compendium had exhausted the entire English alphabet. So, a newer approach was implemented for brevity the final revision of this compendium; subsequently many of the superscripts were spared. Listed below are those letters, now not needed, giving rise to an apparent discontinuity in this compendium vis-à-vis normal order of alphabetical superscripts. To avoid a restart, which

would involve very valuable time and endeavor, it was decided to leave all as is but list the now *defunct*, i.e. *not* used alphabets as well as those left in use. The list includes: The defunct: e, i, j, k, l, and q. the ones left in use are:

a. See p 4 below.

b. Used for the *plural, masculine, addressees*, e.g.: **لكم** = you^b

c. Used for the *plural, masculine, addressees*, with **ت الفعل**, e.g.: **قمتم** = you^c

f. Used for the *masculine, plural you*, you^f = “أنتم”.

g. Used for *individual masculine, addressee pronoun you, connected and apparent*, as in: you^g = **إنتك** = **قمت**;

m. Used in combination with y for *plural feminine* such as you^m = **أنتن**

n. Used as a *superscript* for *masculine plural mood*, e.g.: yourⁿ.

o. Used for “ما” which is equivalent to “حيث” = whence, “ما المصدرية” = when^o

p. See below:

The pronoun “who”/“whom” stands for *eight distinct* types of designations:

- (1) As *connective noun* “who^x”/“whom^x” “الذي” = **اسم موصول** or “ما” = “which^x”
- (2) Who^r/ “whom^r/which^r = “الذين”, but in *Arabic* some time albeit **اسم موصول**”
- (3) But *written and enunciated* as “من”, so to *distinguish* such designation “من”, it is *superscripted* with a “p” = who^p or whom^p or which^p. So, who^p/whom^p/which^p all stand for “مَنْ” accordingly.
- (4) As *interrogative noun* = who^a/whom^a/which^a = “من” = “ما” = “اسم استفهامي”
- (5) As *conditional noun* = whoever/whomever/whatever = “أداة شرطية” “من” or “ما” = inasmuch/so-long as.
- (6) As who^r for a *plural masculine* “who” = “الذين.”
- (7) As who^u indicates *singular feminine*, as who^u/whom^u/whose^u/which^u = “التي”
- (8) As who^v superscript^v indicates *plural feminine pronoun*: as who^v = “اللاتي أو اللاتي”

r. See p (6) above.

s. Used for *separate, apparent, masculine, singular you* = “أنت” = you^s.

t. Used for two situations: *singular, masculine, addressees* e.g.: your^t, or for *plural, masculine, addressees* with **ت الفعل**, e.g.: **قمتم** = you^c

u. See p (7) above.

v. See p (8) above.

w. Used to indicate a *feminine gender/feminine-gender-referent*, e.g.: self^w, village^w, or a *feminine pronoun* it^w.

x. Used for *masculine gender or masculine gender-referent*, example, book^x, or a *masculine pronoun* it^x.

y. Used for a *feminine plural: verb* e.g.: “ate^y” = “أكلت” or *pronouns*: “they^y” “them^y” or “their^y” or for *singular feminine* your^y.

y m. Plural Feminine e.g.: “أكلت^{y m}” = eaters^{y m} as “eaters”.

z. Used for *masculine plural verb*, denoting “و” or “ي” = *augmentation or union* “waw,” you^z, or they^z for denoting “و” or “م” = *augmentation or union* “waw,” versus you = you^f, أنتم, the *masculine plural pronoun*.

Also, for denoting “ة/ت/ت/ة” = the *feminizing-denotative suffix* “ة/ت” for the singular, = She^y e.g.: eater-she^y = “أكلت^y”, or for the plural, e.g.: “أكلت^{y m}” = eaters^{y m} as “eaters” *per se* could be *masculine* “أكلون” as well. So the *double superscripts* certainly specify the *referent* without any ambiguity; although -she^y = the *feminizing-denotative suffix* is the accurate one, at times such designation becomes a bit *awkward*, so a *superscript* of ^w, e.g.: earth^w, as stated above *suffices*.

Exception to the rule of strict adherence to the text of The Qur'an: The suffix pronoun “نا” for the *singular, plural* or the *speaker's aggrandizement* in Arabic has *no English equivalent per se*. So to avoid being/sounding *too* verbose, pedantic or awkward the word “we” in Arabic = “نحن”, will be used to *approximate* for “نا” as *most appropriate* alternative. For example: “قلنا” = “said we” = strictly speaking = “قال نحن”. But “قال نحن” is very awkward, to say the least. However, we will use it to mean: “قلنا” in all *identical* or *similar* situations.

Annotation: In English there is no way to *exactly* say: “كذب” = *he considered and said that a statement/fact stated by another person is false/a lie*. So for “كذب” I settled to use **denied**. Similarly for “جحد” = *by absolute stubbornness he denied a statement/fact stated by another person while he knows full well that it is true*. So for “جحد” I settled to use **rejected**.

Prelude الـ هذا التفتيح لهذا الحمد والشكر لله سبحانه وتعالى، بعد بعض تصحيحات المقدمة، فالحمد والشكر والثناء لله وحده والصلاة والسلام على سيدنا وحبيبنا محمد المصطفى وعلى آله وصحبه وسلم تسليماً كثيراً.

الأحد 1431\07\01 الموافق 2010\06\13م. وآخر تنقيح: الإثنين 1432\12\25 هـ الموافق 2011\11\21م.

المترجم والفقير لرحمته سبحانه وتعالى:

عبد العزيز بن فهد المبارك

Preface

The praise is for Allah; and the prayer and the peace are upon Mohammad, son of Abdullah, who is a *mercy gifted* by Allah to all humanity. The Qur'an is Allah's *message(s)* and Mohammad's (SAWS) *permanent miracle in fact miracles, in its facile but inimitable language*.

The Qur'an *sums up* the *purpose* of creation in a nutshell by saying:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ 51:56

"And not I created the Jinn and the humans except to worship [Me]¹⁰". (S51:56)

The above *Ayah*¹¹ (S51:56) by and large is *self-explanatory*. It is as clear as sunshine in a clear summer day. By this *Ayah* Allah (SWT)¹² says that He created the Jinn and the humans for nothing else *except to worship Him*. Worshipping Him means: (1) *acknowledging* His existence; (2) *submitting to* (i.e. *obeying*) His *Criteria of prescription and proscription*, as embodied in *The Qur'an*, Allah's *true and unaltered Word*, and the *Hadeeth*.¹³ The *Hadeeth* and The *Qur'an* are as *inseparable* as a *living body and its soul*. Each *complements* the other, when The *Qur'an* *generalizes* the *Hadeeth* *specifies*, and the vice versa. Allah says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ الحشر 59

"And whatever the messenger gave you^b so let-you^z take it^x;

and whatever [he] forbade you^b a'n (regarding) it^x so let-you^z cease (*doing it*). (S59:7)

It must be pointed out that it is *paramountly* important to know that Allah's worship is almost *all for the worshippers' own benefit*, as what is in it for Allah is their *obedience* to His command. Allah surely does *not* benefit from their *obedience*, *nor* is He *hurt* by their *disobedience*. He did *not* need them *before* creating them, *nor* does He need them *after* creating them. He is *completely Self-Sufficient*; He is *The Besought by all*; He is exalted in *Loftiness* and *Majesty*. Allah *needs none*, but *all need Him*. His *Singularity* is unquestionable and His *diety* is undeniable by sound midnds.

⁹ *Ar-Rahman*= "الرَّحْمَنُ." The word "الرَّحْمَنُ" is an *exclusive proper* name of Allah. It is also *one* of the most beautiful other *attributive* names of Allah. Various Qur'an-commentators have a *lot* to say about this *proper* name, the *sum* and *essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S17:110) says: "Let-say [you]: you^z call Allah or let-call you^z *Ar-Rabman*, whomever that call you^z so for Him (are) the names *al-busna* (the-most-all-around-beautiful)." *Ar-Rahman* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah's creatures (including even the *atheists*) *in this world*. As a *proper* name *Ar-Rahman* is *not* translatable *per se*. However it is used when *exhortation* by *admonition* or *reprimand* are called for. Moreover, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies *hope*, *help*, *favor*, and *goodwill* *mercy* towards the one or ones being exhorted by such admonition. On the other hand the word "*Ar-Raheem*"= "الرَّحِيمُ" can be *shared*, as in the use to describe *anyone* who is "*multitudinous mercy doer*." See the *Lexicon* attached to this *Translation*.

¹⁰ The letter "ن" in "يَعْبُدُونَ" by Arabic (*linguistic*) Rule, is called "نون الوقاية او العمداء، حيث لا يُستغنى عنه" = "preventive ن" which when it *precedes* the *speaker's* pronoun "ي" the *speaker's* pronoun "ي" gets *omitted* as in "يَعْبُدُونَ" for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See *إعراب القرآن، لمحمود صافي*

¹¹ *Ayah*, The word, "*Ayah*," (plural *Ayat*), has four *distinct* meanings, three of which *share* with the others some *common* features of a *marvel*—i.e. of evoking *great surprise*, *sustained admiration*, and *marked wonderment*. The fourth meaning is the fact that *eventually* (in *due course of time*) the *Ayat* will *empirically* be *shown to be true and accurate*, for *each successive generation* *what it is appropriate* to it. See the *Lexicon* attached to this *Translation* for a fuller explanation of this marvelous and meaning packed word

¹² (SWT) = *Subhanabo Wa Ta'ala*. The word "*subhana*"= "سُبْحَانَ" has *no* English equivalent *per se*, wherever this word occurs it is *associated* with a *phenomenal work* that *Allah* and *Allah alone* can do. Thus, we probably can render this idea by saying: *we single Allah as excelling in all good qualities and that He transcends above all shortcomings and that He is unique and works uniquely*. The "*ho*" is a pronoun referring to Allah and "*Ta'ala*," means He is *constantly* in an *elevated status* above and beyond anything *imaginable*.

¹³ *Hadeeth* is the *tradition*, or the *verbatim* statement of the Prophet and Messenger of Islam (SAWS), or *his actions*, or the *statement* or *action* of some one else that the Prophet did approve or did not disapprove.

This translator witnessed and lived, both personally and vicariously, the most *unfortunate* and tumultuous consequences of the tragic and criminal events¹⁴ of September 11, 2001 in the U.S.A. Having personally *participated* in various discussions of the aftermath of such events, and vicariously *shared* the many agonies and pains of those others who were *engrossed and entrapped* by those events, I became profoundly *affected* by such events and their consequences. The victims of those events are of different *nationalities* and *various religious* persuasions, including *Muslims* and *Islam*. I am emphatically convinced that all those victims had *nothing* to do with the presumed motives (*good, bad or indifferent*), of the perpetrators, regardless of the nature of those motives. The Qur'an clearly states that whoever kills *a person*, must *not* be for *retaliation (i.e. retribution)* *except only after due process of Law by the established authorities*; that *unlawful killing is equivalent to murdering the entire human race*. The Qur'an says:

﴿أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ
فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾ 5: 32

“Verily it^{x15} whoever [he] killed a self^w by other than a self^w
or a corruption in the Earth^w so as if [he] killed the mankind together;
and whoever [he] quickened it^w so as if [he] quickened the mankind together.”

(S5:32)

In another *Ayah* (Qur'anic statement), The Qur'an states in *clear and unambiguous* terms that every self^w draws the meed (*fitting recompense/ requital*) of its^w *own* deeds, and *none shall bear the burden of another*.

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ 6:164

“And not ill-burdens a she-ill-burden-bearer another's ill-burden.”¹⁶ (S6:164)

In our judgment The Qur'an is the basis of all cases, as *it embodies and explains the entire creation: its origin, purpose and destiny*,¹⁷ *balanced cooperative living among the peoples in this world and salvation in the Hereafter*. Sound rationality, scientific progress, and *peace for all* emphatically supported by The Qur'an and its purport, as depicted by the following:

The genesis and bases for this *unique* English translation of The Qur'an The Supreme, as The *Qur'an* is the basis for all cases.

The criminal and unfortunate tragedy of 09/11/2001 *alleged* to be the work of *some* Muslims definitely *violated*, in *letter and spirit*, the teachings of The Qur'an. However, clearly it is *not* proven beyond reasonable doubt that such horrible and hideous acts *are* the *work of true and good Muslims*. Such acts are *completely antithetical* to Islam and its *humane, rational*, and simply put *divine teachings*. However, the *majority*, and certainly *not* all, of the American media is *biased*, overflowing with *assertions* and *presumptions* that *some* named Muslims were responsible, when in fact perhaps they were *victimized* and “*framed*” as the culprits by the *arch architects* of such a tragedy. Time will surely tell. The American media is owned and operated by vast vested interests, interests that tirelessly claim to be *objective*, but, by and large, *it is far from that*. That is why in the rest of the world, especially the *Muslim* world and particularly the *Arab* world, the stories are quite different. There

¹⁴ I am fully aware that there are some “Muslims” who unfortunately do applaud the occurrence of the events and their likes in varying degrees.

¹⁵ This “it^x” is for the pronoun “ه” in the “إِنَّهُ” *emphasizing the truth* of the matter *henceforth*. In Arabic “truth” is a masculine gender, hence it is truth^x.

¹⁶ The word “وِزْرَ” has *dual* meanings: (1) *heavy burden*, and (2) the *heavy sin*. Translated here as “*ill-burden*” as it is a burden which *heavily* burdens, unless properly handled. The “وِزِيرَ”=vizier because he carries the *heavy burden* of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further *qualify* “burden” by the word “*ill*” as such qualification *really and truly best approximate* the seriousness of such a burden in reference. See *اللسان*.

¹⁷ In fact The Qur'an contains *myriads* of example after example to prove this case, but even contrary to this fact, if there were no other proofs but the great *Ayah* at the beginning of this *Preface*, it would have been sufficient.

are myriads of *irrefutable* and *irreconcilable* facts¹⁸ that *contradict* and *invalidate* the American media *allegations*. We sure hope that sooner than later the facts about this criminal tragedy of 09/11/2001 will be *proven*, *exposing* the real perpetrators, for *Allah's sake*, for *the truth* and for *history* so that all will reach the *accurate conclusions* and assign this *hideous* crime to its *real perpetrators*.

2. The currently in use English translations of The Qur'an are *very inaccurate*, myriadly giving the *opposite* messages/meanings of what The Qur'an says.

One year later, it was *necessary* for me to return to the U.S.A. Again personally and vicariously I had to experience the *consequences* of those events of 9/11. Normally, whenever I travel, I carry with me my personal copy of The Qur'an, in addition to a copy of its English "translation," *assuming that such translation was good*. This time, after having left my home country, and for unknown reason to me, I found myself with a copy of *only* the English¹⁹ "translation" of The Qur'an. It was sufficient for my *verdo*, i.e. *daily regular reading of a portion of The Qur'an*. Since I had to accomplish my *werda*²⁰ from this English translation, which contains the Arabic text, I could not help but glance, every now and then, at some translated passages. This experience certainly *startled* me and *alarmed* my mind. On second thought, it was *saddening* in some aspects and *embarrassing* in most others. The translation was *very inaccurate*. Time and again it *states* what The Qur'an does *not* say; also it *omits* what The Qur'an does say, or even worst, as it states the *exact opposite* of what The Qur'an says. Simply stated: the translation was *not acceptable*. It *unintentionally* violates the *integrity of the Qur'anic text*.

3. Apologizing for the shortcomings of the current translations of The Qur'an.

Currently in the U.S.A. and the Western World Islam and The Qur'an are almost daily topics of discussion. In the course of my discussions of Islam and The Qur'an, it was *inevitable* for me to *point out* the *unintentional shortcomings* in the various English translations of The Qur'an and to *apologize* for such an *anomaly*, to put it lightly.

My wife suggested that I should try to translate The Qur'an myself. I was receptive, as that is exactly what I was thinking of doing anyway. But the task is *absolutely monumental* and of *mammoth consequences*, to say the least. But there was no escape from it.

4. *Hadeeth* must be conveyed *verbatim*, so The Qur'an deserves the *same*, if not *preciser*, treatment.

There is a famous *Hadeeth* (*tradition/the verbatim statement of the Prophet and Messenger of Islam/his actions/the statement or action of some one else which the Prophet did approve or did not disapprove*) stated at the beginning of the *Introduction* of this work, that urges us all to convey, transmit, or translate all *Hadeeths verbatim*. I have noticed that the various English translators of The Qur'an *overwhelmingly* are *not* Arabs,²¹ a fact that instantaneously drove me to think that they did *not* have *sufficient* appreciation of the *exact* meaning the Arabic words of *The Qur'an* and their imports by way of *implications*, *connotations*, and *denotations* in addition to what they impart explicitly. On second thought, I retorted by thinking that those were *noted* scholars who were *sincere* and *bent* on doing the *best possible* to achieve their discourse. May Allah reward them for their works, *whatever* it is? Given

¹⁸ Here is not the proper venue to enumerate such facts.

¹⁹ I always carried this copy *assuming* (*admittedly without verifying*) that it is the *best* English translation.

²⁰ The word "*werdo*" or "*werda*" are *exactly the same* except for their *grammatical* place in Arabic.

²¹ I am fully cognizant of the fact that during the "golden era" of the Islamic Civilization, roughly corresponding to the "Dark Ages" of modern Europe, as there was *no* globally known America to speak of at that time, the contributions of the *non-Arabs* were and *continue to be salient and rather remarkable*. To this day and forever, such monumental contributions in all disciplines, including the exacting ones, like grammar and mathematics, are illustriously distinguishable. However, ancient Arabs as well as those that had contemporized the Prophet (SAWS) all spoke *accurate* Arabic (grammatically and otherwise) by *instinct*. The *non-Arabs* *deeply* studied how to speak *accurate* Arabic. They had *discovered* and so had *established* certain "*laws*" and "*rules*" of *discipline* and had *philosophized* the proper pronunciations and syntaxes. Thus, they were truly *outstanding*, *far better than most* of present day Arabs.

their penchant and sincerity why is it that their work of translation of The Qur'an is *inadequate* and *flawed*, i.e. *very imprecise*, to put it very mildly. As to the small minority of *Arab* translators of The Qur'an, I cannot find any good justification for them except an *inexcusable* "follower-ship," i.e. they allowed themselves to fall "preys/victims" to it. That is they found an *existing* "pattern" and *they simply followed it*, only adding their *idiosyncratic* marks²². Thereby they allowed themselves to fall into a *trap*. That is a *trap of ease*, as "follower-ship" is a lot easier than *diligence*, *innovation* or *origination*, where they have to *cope* with the *exacting* and *highly precise* language of The Qur'an, which contains *no synonyms*, in its *descriptions* and *conveyance of situations, messages and concepts*.

5. Allah willing, all Qur'an translators are winners.

However, Allah willing, *all* Qur'an translators are *winners* for their efforts, *doubly* when *right* and *singly* when *not* so right, as so stated in the *Hadeeth*. But, the fact remains that those *modern* scholars who had "translated" The Qur'an to English, for one reason or another, unfortunately *suffered from* or were *prone to various significant shortcomings and flaws*. In my judgment all that is clearly *emanating* from the fact that they, for one reason or another, all were *not loyal to the integrity of the translated text*. I say this, because in *all* those "translations" there is *hardly a sentence of two words or more* which *reflects the actual text* of The Qur'an. Here is why. The Qur'an uses a *precision and exactitude language* in its diction²³. This *language* is embodied in the *most amazing choice of words* and their *seeming* synonyms, when *in fact* there are *no synonyms* in The Qur'an. Similarly, the verb-usage format: *present, past, passive, active, transitive, intransitive* or their respective *intensifications* all are *very telling*. Of course, the same thing applies as well to the *intensifications of adjectives, adverbs, objective/ subjective nouns, and prepositions*. Those translators take *no heed of such facts*, and so they do *not* reflect such facts in their "translations." And to make the situation even worst *interpolation, extrapolations*, and even *personal interpretation* (which may *not* be right) of The Qur'anic text stands, for the innocent or the unwary reader of such translations, as if it *were the Qur'anic text itself*. Consequently, the reader finds *utter confusion* as there is *total lack of heed* to the aforesaid facts. Obviously, no one who sets himself for a great and a noble task (*of translating The Qur'an*) would do so with *less than his best*. But once *intentionally or not one falls* into a "trap," if not a "folly," of ignoring the *verbatim* of The Qur'an, it is difficult to get extricated from it. May Allah forgive and amply reward those translators for their efforts, as they did what they did (I think) with the best of intention and sincerest of efforts.²⁴ They stated that their intention is translating the "meanings" of The Qur'an. Yes, The Qur'an has *multitudes* and *multitudes of meanings*, but their "translations" were *not true translations, by any stretch of the imagination*, of those *multitudes* of meanings or even a *single* one of such meanings. It is simply *not possible*. Because The Qur'an conveys *multitudes* and *multitudes of meanings* that are *cumulative* and *ever-increasing* as time and science progress. Their "translations" are at best, reflections of their personal *understanding-/interpretation* of the text of The Qur'an *at the time they were undertaking their task*. Clearly their personal *understanding-/interpretation* of the text of The Qur'an is *flawed* and *inaccurate time and again*. May Allah forgive them and reward them bounteously for doing their utmost of efforts.

6. Suspending my work and devoting my efforts for translating The Qur'an.

As a result of the aforementioned, I came to the conclusion that if we are to be very *careful, painstaking* and *loyal to the integrity* of the text with respect to the *Hadeeth*, of course The Qur'an is *more deserving* of a *preciser* treatment. Therefore, I decided to *suspend* my

²² As a Muslim I am fully aware of the *Hadeeth* which urges Muslims to try to find an "excuse" or a "justification" for any shortcoming by others, especially other Muslims, but the *enormity* of the case (as we are dealing with the *word of Allah* and *conveying* it to the best of our abilities) I honestly tried but still could not come up with an acceptable "excuse" or "justification."

²³ That does *not* mean we cannot translate The Qur'an *textually*, as what the Arabic proverbs says: "What cannot be achieved in *its full*, it's not to be missed in *its most*."

²⁴ This prayer of mine for those translators is my way of finding an "excuse" or "justification" for them.

works²⁵at hand, and to *switch* for translating The Qur'an, hopefully, Allah willing, achieving *better/preciser and exacter* English translation of The Qur'an. Translation that, *En-Sha-Allah*, will *adhere to the integrity of the text* of The Qur'an, be *most careful* regarding the *unique* meanings of each word, each phrase and its context, each *prepositional* letter and its *unique meaning* as used in The Qur'an. By *success from Allah*, my *determination* for *accuracy*, and *adherence to the integrity of the text*, I hope a *closer* to the *letter and spirit* of the text of The Qur'an will be *achieved*, and thus an *accurate translation* of The Qur'an will be *gained*. Hence, I am proceeding, by Allah's leave, speed, and my *unconditional resolve* to *absolutely minimize (if not totally eliminate)* all currently existing *inaccuracies and unintended misrepresentations*, due to *faulty translations, interpolations or extrapolations* regarding translation of The Qur'an. Thus, *forthwith* I seek Allah's Assistance in my endeavor to divinely-guide me and enable me to make the *best/precisest choice for the most accurate and the best possible* English translation of The Qur'an. I pray for Allah to *accept* my work, *bless* it by His Grace and *favor it forever*, Amen.

7. Need for *transliteration* and *superscribed* words.

To begin, I should mention that the Arabic language is *brief* and *laconic*, especially with respect to The Qur'an and the Hadeeth. In such regard it is *very precise and exact, elaborative, connotative, denotative, and designative*. It has a *plethoric (encyclopedic)* supply of words *unmatchable* in any other language. Hence, *transliteration (with parenthetical explanation)* is inevitable. Also, *implicit* and *explicit pronouns* for the *singular*, the *double*, and *more than double*, in the *masculine* or the *feminine* formats, all play significant roles. Arabic language is *particular* about the *addressee* in terms of *feminine* or the *masculine*. So the anticipation of all difficulties involved as well as the actual translation of all other translations, I had endeavored and had *formulated and reformulated a table of superscribed words*, to *designate, distinguish and fulfill* various needs, such as: you^s=“أنت”, you^f=“أنتم”, you^y=أنتِ, for *singular feminine*, you^{y m}=“أنتن”, for *plural feminine*, etc. Such a table is shown separately and a *must* for *knowing and reading* any part of my translation of The Qur'an The Supreme.

8. Four main categories of this work

Besides this *Preface*, there is an *Introduction* to this work, covering some important remarks about certain facts with respect to the *uniqueness* of the Arabic language, its great multitudes of *words* that are vis-à-vis The Qur'an *not* synonymous, as The Qur'an *has no synonyms*. Also its *prepositional letters (i.e. as used in The Qur'an)* and their *uniqueness, precision, exactitude* and *specificity* all are explained generally or specifically. And finally there is a *Lexicon* attached to this translation covering some *special* words with *specific meanings* and *elaborated explanation* as used in The Qur'an.

In my work I relied, for English references, on the **Merriam-Webster Unabridged Dictionary** and the **American Heritage Dictionary**. Also various Arabic references as listed separately in the references pages.

We seek Allah's Assistance and blessing to reach everyone *participating* in this work, Amen.

Abdulaziz F. Al Mubarak

²⁵ Thanks to Allah, by now, I have finished, except for the *final* reading of the last few chapters, the third and last volume of my book, *The Future World Order*. I was planning to proceed with my next two books, *Human Rights, Especially Women's Rights, In Islam*, and *The spread Of Islam By The Sword, A False Concept*.

Introduction

A MUST READING

For better understanding of the **bases** and **principles** of the **solemn** task of translating The Qur'an, whose **diction** is ***absolutely unique, i.e. very rational and all-around comprehensive***, reading of this **Introduction** is a **must**, or at least Sections: 7 and 34-40 thereof. Yes, it may be a bit **long (37 pages)** but **necessary** and surely **not verbose**.

To begin with, we point to the well-known fact that **every** messenger of Allah was **Allah-empowered** by ***unique miracles suitable for his time and people***. For example: Moses' era was **magic-mired**, and his **rod** had **outdone** the **ultimate magic** of that era. In Jesus' time it was "**medicine-prevalent**," and Jesus' **Allah's empowered capacity to cure the leprous, the blind and even enliven the dead, all were testaments to his miraculous abilities, abilities unavailable to any other human being**. So during Mohammad's (SAWS) epoch, **Arabic language** reached its **zenith** of **epical maturity** and **display** in terms of **poetry and rhetoric**. And here comes an orphan who lost his father at very early age, Mohammad (SAWS), and who is **analphabet (illiterate)** and surely **not** a **poet**, suddenly **becoming the ultimate master of the Arabic language, unparalleled and unmatched by anyone else**.

Arabic is the **language** of The Qur'an. And it is The Qur'an that **challenged** the Arabs to match it in **any way, form, or shape**. They **did not** and **could not** rise to the challenge. So, "**The Qur'an and its unique language**" **remain as the everlasting miracle for Mohammad (SAWS) to the end of time**. Modern sciences keep proving the veracity of The Qur'an as such sciences **develop** and **reach newer and confirmed heights**.

So based on the above, it is the **language** of The Qur'an that **was, is and will always be the factor** which **matters the most**, as it **veils future miracles**. So, it is **most imperative** to **adhere to the verbatim translation** of The Qur'an in translating The Qur'an.

Hence, this translation is **unique**, in that it is **totally new**. It is **unprecedented** in **form, contents, or characteristics**. For the **first** time in the history of translation of The Qur'an a **strict adherence** to its **verbatim, i.e. meticulously observing it. All others without exception, have remarkably ignored the verbatim translation of The Qur'an, through managed editorialization**. Thus they had **effected** to **unintentionally annul the greatest and most everlasting value and miracle** of The Qur'an, i.e. **its language**. For it is the **language** of The Qur'an which **bears and constantly manifests the multiple miracles in all fields** of human endeavors and knowledge throughout the history of mankind. So **this** translation **fastidiously adhered to its diction, even in mood and format**. This translation **relied on Allah's help first** and on **myriads of linguistic books** (lexicons, **distinctive** meaning of each word, **Qur'anic grammar** and **diction**, and **their implications**), **numerous** books of **interpretations and explanations** of The Qur'an, **many** books discussing The Qur'an and its **various aspects**. Also it included volumes of syntactical inflection of The Qur'an. Last but **not** least **utmost efforts** were exerted to ensure that: **since The Qur'an is perfect all-around, and that it is unique, sacred and supreme, so surely no editorialization of any kind**

²⁶ The word "الرحمن" = *Ar-Rahma'ne* is an **exclusive proper name** of Allah. So, as a **proper name** it should **not** be translated. Just like *Allah* is **not** translated. **Nothing** in existence called *Ar-Rahman* except *Ar-Rahman*. **All names** should **not** be translated. *Ar-Rahman* is also **one** of the most beautiful **attributive** names of Allah. Various Qur'an-commentators have a **lot** to say about this **proper name**, the **sum and essence** of it **all** is as follows: as a **proper name** of Allah. The *Ayah* (S17:110) says: "let-say [you]: let-invoke you^z Allah or let-invoke you^z *Ar-Rahma'ne*, whomever that you^z invoke so for Him (are) the names *al-busna* (the-most-all-around-beautiful)." *Ar-Rahma'ne* indicates **favor and help, clemency and generosity, goodwill and mercy** to **all** Allah's creatures (including even the **atheists**) **in this world**. However it is used when **exhortation** by **admonition** or **reprimand** are called for. Moreover, **associated with and simultaneous** to such exhortation is a reminder that *Ar-Rahma'ne* implies **hope, help, favor, and goodwill-mercy** towards the **one** or **ones** being exhorted by such admonition. On the other hand the word "*Ar-Rahee'me*" = "الرحيم" he who received mercy, or one of Allah's names, or one who is "**multitudinous mercy giver**." See the *Lexicon* attached to this *Translation*.

was entertained. Hence no addition to, no deletion from, and no alteration of any part of its text is punctiliously maintained; thereby safeguarding its integrity maximally.

The *Qur'an* is the *only single most: rational, authentic, reliable, credible, error-free, and unaltered* (in any way, form or shape) *divine Book* on the face of the Earth. The *various natural sciences*, each in its field of *factual (versus hypothetical)* endeavors, *overwhelmingly supports* it with every new “discovery,” as such sciences progress over time. *All other books, i.e. without exception*, do have *errors, omissions, contradictions, inconsistencies, irreconcilable differences* or *all of the aforesaid*,²⁷ and clearly *cannot* claim such a *lofty-hallmark* or scientific-support over the millennia. The *Qur'an* is *the only infallible Book of divine-guidance*. The *Qur'an* is firmly and cordially suitable for the *entire humanity and its history, i.e. all peoples, all places, and all times*. It contains *vivid descriptions* of *all the principles* of *all the good, the bad* in the Earth, and everything it contains as well as “*how*” to *deal with it all, in the most rational and scientific ways*. The *Qur'an's thrust and tenor* may be stated as follows: (1) *generosity and honor* from Allah to *all of mankind*. (2) *An effective and enforceable plan for just, peaceful and cooperative living* among all of mankind as a whole. (3) The *Qur'an* conclusively affirms: *Islam is the religion which should be voluntarily embraced by all peoples, as no other religion would be acceptable to Allah in the hereafter*. The *Qur'an* clearly states in Ayah 85 of سورة آل عمران :

And whoever *yabtaghey*²⁸ ([he] earnestly-quests) other than [the] Islam (as) a religion, so never (to be) accepted from [him], and [he] (is) in the Hereafter^w of the losers.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

The *Qur'an* categorically emphasizes Ayah 256 of سورة البقرة :

No coercion (is) in the religion;

لَا إِكْرَاهَ فِي الدِّينِ

This fact is among its *conspicuous hallmarks*. In short The *Qur'an* is a *treasure of all treasures* for the *good and rescue* of mankind in this *world and for salvation for those who accept* The *Qur'an* in the *Hereafter*. The praise is for Allah and the thanks are for so many Muslim scholars who had over the millennia, spared no effort to *study and explain* The *Qur'an* in *multitudes* of ways and in the *minutest* of details, including comprehensively *counting* its: *Aya'te* (statements), *words* and *letters*.

But *all the aforesaid works are in Arabic*. And some *non-Muslim scholars* also had left their *remarkable imprints* in this sphere. And amazingly Muslim and non-Muslim scholars so far had (I am sorry to say) *failed/ defaulted* to produce a *precise textual, i.e. verbatim, translation* of The *Qur'an* in *any language*. By *textual translation* I mean a *translation devoid of any: addition to/ deletion from/ alteration of its diction in any way, kind, shape or form*, including its *word formulation*, e.g.: *passive, active, intensive, infinitive, adjectives, genders, nouns, etc.*

A book as above described, even post *September 11, 2001* is **not** available in a **precise verbatim** translation. So that **everyone** will know what its diction **exactly** says **in full**.

If someone had reported that someone said so and so and if a reporter had *paraphrased* the speaker, the *speaker* or *his opponents* would openly challenge the reporter with respect to the **verbatim** aspect of the speaker's statement. And rightly so. However, in the case of The *Qur'an* its **sacred diction** had been **paraphrased**, and **rephrased** with significant **additions to, deletions from** and even **alterations of** its diction, including giving **unintentional exact opposite** meaning of what it says. In fact *all heretofore* known

²⁷ In this connection the reader is highly urged to read the *Introduction* to the 1971-Version of the King James Version of the Bible and what thirty-two *Christian scholars* assisted by *fifty* different denominations of Christendom world wide, and who worked for ten years, 1961-1971, and after having spent a budget of *fifty five million U.S dollar* to “clean” up the language of the Bible and what they finally had to say about their mission.

In summary: they left the Bible as is, with all its flaws intact, as nothing that they could do about it.

²⁸ The word “يَبْتَغِي” = “يَطْلُبُ حَثِيثًا” meaning: *earnestly quested*.

"translations" are **rather inadequate** and **highly flawed**. Cognizant of the fact that such "translations" are *not anywhere close to the exact text of The Qur'an*, so they called such translations as: "*Translation of the Meanings of the Quran*." Such categorization is, sorry to say, **unintentionally rather presumptive**. As strictly speaking "**meanings**" of The Qur'an are *multitudes, cumulative and constantly augmenting*, depending on the *current scientific advancement*. So it is *impossible to comprehensively encompass them in even multiple compendiums*. So any of such "translations" is clearly *not a reflection of any one of those multitudes*. In fact such "translations" are **personal explanations** by the translator, and a very **flawed** explanation, because the translator did **not** really and truly have **deep and sufficient understanding of the Arabic vocabulary** of The Qur'an **nor any clue as to the: "tongue-Arabic" or "rule Arabic,"** as stated in The Qur'an. Also they all have a **confused** understanding between "**Qur'an-Arabic**" and The Qur'an in "**tongue-Arabic**." As to the **conventional** meanings of certain words, as defined by Allah's great Messenger, Mohammad (SAWS) they all had no choice but to abide by it. After all is said, anyone would be hard pressed to find **one** sentence of two words or more in **any** of those "translations" which **precisely** corresponds to the **exact** text of The Qur'an. This is rather striking and most astounding, yet not heeded by most. But I am sure eventually truth shall prevail.

May Allah reward all of those translators who had endeavored to their best to produce their works, however *flawed and inadequate* those works surely are. Nevertheless that was their best possible. **So they should be thanked**. But their works *must be corrected*, as we are dealing with *Allah's Speech* for the good of *this world, its contents and salvation in the Hereafter*. Currently The Qur'an is available in *inadequate/flawed interpretive* translations which clearly *unintentionally* do to The Qur'an *multitudes of injustices* and are *amiss, vis-à-vis its real text*.²⁹ This simply is **not** acceptable, given such an **enormously vital and great Book**.

The present work I am pursuing, Allah willing, will **remedy** the aforesaid **major and long-standing** shortcomings. *May Allah provide His divine-guidance for this translator of this enormous task regarding this great, in fact the greatest Book ever, Amen.*

To begin, let me dispose of, or I should say *dismiss* once and for all, a long standing *myth* at worst or a *misunderstanding* at best, among a good number of Muslims and even *highly educated non-Muslims* who dealt with The Qur'an one way or another and apparently never bothered to **verify** such a *myth/misunderstanding*. The *myth/misunderstanding* is that The Qur'an "*is untranslatable*" or "*should not be translated*." So, perhaps this is one contributing factors, among others why there is **not**, until now a good **verbatim** translation of The Qur'an. For a while I tried to find the *origin* of such a *myth/misunderstanding* victimizing so many peoples who should *know better, understand better, and reason better*. When proponents of such a *myth/misunderstanding* are asked to provide a *proof* to support their claim, they become **nonplused**, and subsequently ramble, sometimes with gibberish.

It is a well-known fact that the great Messenger of Islam (SAWS) had his translator, Zayd Ibn Thabit, who translated the Messenger's (SAWS) messages to the various leaders of his Time. Zayd Ibn Thabit had to learn the languages of the Persians, the Romans, the Ethiopians, the Coptic and even the Hebrews, in order to *verify* the Jewish quotations of The Torah, as they were/are **notorious** for misquoting. There is no true or a good *Hadeeth*, purporting that translation of The Qur'an is disallowable. The reason for such non-existence of such a *Hadeeth* is that it would be *irrational*. Clearly, *irrationality* is *absolutely antithetical* to the nature of Islam, its Messenger (SAWS) or The Qur'an, as *all* are of the *most sound rationality and good common sense* for all to appreciate. Thus, The Qur'an, the true Word of Allah, should be presented in the **precisest** possible translation to every living language, as Muslims are *commanded* to peacefully and with utmost wisdom **invite** all peoples to embrace Islam on **voluntary** bases. So how could intelligent people **embrace** Islam and be fully aware of it without reading its most vital Book, The Qur'an? Such a

²⁹It is a matter of fact, liked or disliked by anyone, that the English language over the last three centuries or so is the *dominant* language in the world. There *was*, there *is* and there *will be* no excuse for the Muslims, especially the Arab-Muslims not to translate The Qur'an in a *most befitting* way.

reading would best be in **their own language**, or a **most authentic** and *precise verbatim translation*. And sequel to that **everyone** will know that to worship Allah by The Qur'an such worship must be **rendered** in **Arabic**, the **original** language of The Qur'an. So, there is *no*, as there *could not be*, any *rationale* for the *myth/misunderstanding* to continue. However for the task at hand, perhaps the best thing to **begin** with is to quote the following good *Hadeeth* in which Prophet and Messenger of Allah, Mohammad (SAWS) said:

نمط لترجمة نصية (Textual/verbatim translation version)

”نُصِّرَ الله امرءاً سمع مقالتي فوعاها ثم نقلها كما سمعها، لربما ناقل فقه لمن هو أفقه منه“
(حديث صحيح)

A. Brightened Allah a [he-]human³⁰ [he] heard my statement then [he] cognized/retained³¹ it^w; afterwards [he] conveyed it^w as [he] heard it^w; Surely possibly a conveyor of a *Feq'hen*³² ([he] conveying it) for whom [he] has more *Feqh* than him.”

True *Hadeeth*³³ (contents in parenthesis are added).

نمط لترجمة بتصرف (Managed translation version)

B. “May Allah please a person who had heard my statement, understood it and conveyed it verbatim, perhaps to some one of a greater understanding”

The above are two translation *versions* of the *same Hadeeth*-statement. Version (A) is *emphatically faithful to the integrity of the text*, and version (B) is a *managed translation*, i.e. *adding to and/or deleting from it or paraphrasing it to facilitate its understanding*. Proponents of version (B) surely contend that it conveys the “message” *more readily to the common reader*. They hurriedly add: version (B) not only it *facilitates* but it encourages *more Qur'an readership* among the populace, which in turn ultimately *may*, just, may, make more *converts* to Islam. Clearly the *intention is great*. But the point is it does *not* comply with the above *Hadeeth*. In fact there is a more *illustrative Hadeeth*. It is the *Hadeeth* for **sleeping**, which Mohamad (SAWS) taught it to one of his companions, in part it says:

“...and Your Prophet which You had sent.”

When the companion repeated the *Hadeeth*, to ensure his memorization of it, he said: “...and Your Messenger which You had sent.” Here Mohammad (SAWS) interrupted and said: “...and Your Prophet which You had sent.” See *Hadeeth Al-Bokhari* 247.

Returning to version B, there are numerous *disadvantages* to version (B), here is a *short list*:

- (a) It is *emphatically unfaithful to the integrity of the text*, through “editorial” additions, deletions or paraphrasing. Such unfaithfulness is surely *unacceptable*.
- (b) It surely is *unequivocally presumptive*, i.e. *such translation unabashedly alters the original text*.
- (c) The texts of The Qur'an and the *Hadeeth* are either *divine* or *divinely inspired*, and thus are *infallible*. They are *just and faultless for all peoples, all places and all times to come till the end of time*. Therefore, no individual or group can claim to possess the *divine foreknowledge* to fathom the *serious consequences* of any alteration of the text over time in *any way form or shape, including the formulation of the Qur'anic words/phrases*.
- (d) As *Time* progresses *newer meanings* do come to light from those texts, a fact which will be *lost* if the texts are *altered*. Such a phenomenon happened during the life time of Mohammad (SAWS) and will continue to happen to the end of Time.
- (e) Any immediate advantage that *might* be attained, sequel to its *textual alterations*, is certainly *not worth the damage* imparted by such an alteration, especially on the long term.

³⁰ The word “المرء” is *exactly* “the he-human.” It is *not* the same as (a) “الإنسان”=the human or (b) “الرجل” = could mean: (1) the *man who matured* or (2) he *who walks on two feet*; or (c) “الشخص”= (1) the male human; or (2) a *human specter*, male or female, seen from afar, day or night, (3) a human of a specific *entity*, a *male* or a *female entity*, (4) the *body of a human when standing*. See *الهادي، للكرمي، أو النسان أو التاج*

³¹ The word “وعى” has a *double meaning*: (1) *cognized* and (2) *retained*. In this context *both* are needed.

³² The word *Feqh* is an Arabic word that does *not* have English equivalent in terms of *Sharey'ah*. However, in general it means *deep understanding*. But, in terms of *Sabrey'ah* it means the *deep understanding of the Sharey'ah Laws, the Hadeeth, and the personal capacity to discover and derive newer meanings and applications beyond the apparent textual meaning or meanings of a given Hadeeth or Ayah for various situations*.

³³ *Hadeeth* is the *tradition*, or the *verbatim statement* of the Prophet and Messenger of Islam, or *his actions*, or the *statement or action of some one else that the Prophet did approve or did not disapprove*.

(f) Clearly the *originators* of both The Qur'an and the *Hadeeth* are *fully qualified* to determine whether or not a given text requires *any* alteration to "fix" it for the best-way to convey it or convey its intended message. Had there been a need for such a requirement the need would have been fulfilled to begin with by the originators.

What must be remembered with respect to the texts of The Qur'an and the *Hadeeth* is that *both* are *lofty and perfect all around*. Therefore, *at least* to their *minimum* level *all* peoples must *ascend* or *try to ascend* rather than subject the text of either to any *stooping down* to a common or base level for the sake of "more readership."³⁴ Clearly some readers are sufficiently astute or say are endowed with the proper capacity to read and understand such texts. Some others may not be so endued. This is quite natural. So, those who are not so endued should ask those in position of knowledge. For Allah directs all of us to ask if or when we do not know: Allah says: "so let-ask you^z the *Thekre's* (*Qur'an's/ Book's*) folks^w if you^c were not knowing." (S16:43). Clearly we do not hesitate to ask people of knowledge in their field of endeavor. Similarly if someone does not clearly understand the Qur'anic diction or the *Hadeeth* parlance, then it is perfectly normal, in fact it is *strongly recommended*, for such a person to ask the *proper* people in their fields of endeavor, as there are *multiple* specialists in the Qur'anic text and the *Hadeeth* parlance.

1. Newer meaning or application of *Hadeeth* by *Feqh*; also The Qur'an imparts newer perspectives/meanings over time

The above-mentioned honorable *Hadeeth* exhorts/urges us to convey the statements of Allah's Messenger (SAWS) *verbatim*. Without doubt, a *Hadeeth* is (*wisdom*), hidden or apparent, known by the majority or just a few. Therefore, conveying Allah's Messenger (SAWS) *Hadeeth verbatim* to others is most **vital**. That is because there could be *another* scholar who is *more capable of discovering/ discerning/ deriving newer ideas and applications* in the *Hadeeth* being conveyed *not* apparent to the conveyer. Time and again this **proved to be true**.

Similarly, with respect to any *Ayah*, the *unfolding of time* and the *progress of human scientific knowledge* will surely uncover and impart *newer* meaning or meanings of the *Ayah* or *Ayat* (plural for *Ayah*), as *had happened* and *continues* to happen time and again over the years. There are *myriads of illustrative examples* in The Qur'an as shall be evident later on, or from the study of The Qur'an to prove this case. Often, the *newer* meaning or meanings of certain type of *Ayat* (Section 2 next) expounded by a scholar at a given time *may or may not be readily acceptable/ understandable* in his *current* era.

2. Two types of *Ayat*, *Muhkamat* (*clear, eternally unchanging*), and *Mutasha'beh* (*allegorical, and imparting newer meaning over time*)

The Qur'an is Allah's Speech. Obviously Allah possesses *foreknowledge* of the *past, the present and the future alike*. Therefore, Allah is *not* encumbered by the elements of *time, space* or the *experiences* that derive from either or both combined. Thus, Allah's Speech is *eternally and forever right and accurate*. **Allah's Speech is the right and the truth**. Given the aforesaid facts and Allah's saying, that there are *two* types of *Ayat* in The Qur'an:

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ﴾ آل عمران: 7
 "He Who descended on you^g The Book^x of it^x (are) *Aya'tton*^w (*Qur'anic statements*) *Muhkamaton*^{w35} (*firm/eternally unchangeable*)^w they^y (are) The Book's mother;^w and others (*which are*) *resemblers-she*.^{ym}" (S3:7)

2A) The *Muhkama'to* (*firm and eternally unchanging*) *Ayat*.

The *Muhkama'to* are those *Ayat* that address: (a) The *Singularity* of Allah through the various messengers; (b) Define the *Halal* (*the allowable*) and the *Haram* (*the disallowed*) by the *Sharey'ah Law*, Islam. (c) *How to worship* Allah, according to the *Sharey'ah Law*. The *Muhkama'to* are *categorical and informative* statements. Hence, they are the *bases* ("Mother") of *The Book*, *firmly constructed and are everlasting, i.e. forever not subject to any change or newer*

³⁴ In fact The Qur'an in its Arabic format is *not*, yes I say *not*, *clearly understandable* by most, yes most, present day Arab-Muslims let alone non-Arab-Muslims. This is very unfortunate fact. That is because *overwhelmingly* such Arab-Muslims had, for one reason or another and for a *very long* time now, *forsaken* communicating by means of *proper formal* Arabic.

³⁵ See the *Lexicon* attached to this *Translation* for a detailed explanation..

interpretation. The Messenger(SAWS),his companions,and the scholars of the *Sunnab*³⁶had thoroughly elaborated on the *Muhkama'to*; and since they are *firm and everlasting*, there is no need for any further discourse regarding them.

2B. The *Ayato* the *Mutashabeha'to* (*allegorical/analogous, importers of newer meanings over time*).

On the other hand the *Ayato* the *Mutashabeha'to* are *allegorical/ analogous* which *impart different meanings over time*. Although *similar* in so many aspects, yet *each* imparts a meaning or *multiple meanings over time*. They make up *most* of The Qur'an, for reasons discussed in Section 2C.

2C. The *Ayato* The *Mutashabeha'to* make up *most* of The Qur'an.

The *Ayato* the *Mutashabeha'to* are more **numerous** in The Qur'an, as *Halal* (*that which is allowable*), a direct favor from Allah *to* and *for* the humans, is more prevalent. In fact Allah SWT *karrama* ([He] *generously/gratuitously bestowed countless boons/-blessings upon and ennobled*) Adam's sons and absolutely *favor*ed/*preferred* them over many of His other creatures. Allah says in The Qur'an:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ...وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾
الإسراء:70

"And *laqad*(*verily, already and affirmatively*) *karramna*³⁷ (*We generously and gratuitously bestowed countless boons/merits upon and ennobled*) Adam's sons....and We *favor*ed/*preferred* them over many of whom³⁸ We created *tafdheelan*³⁸(*absolute favor/ preferment*)."
(S17:70).

3. To begin with consider Allah's creation of man.

3A. The Qur'an says: Allah created Adam *directly* with His Own [Both] Hands:

﴿...لَمَّا خَلَقْتُ بِيَدَيَّ﴾ ص:75

"...for what I created by My Both Hands"^w (S38:75)

When something is very dear/important to one, one attends to it *personally*, i.e. *not delegate* it to others. There is no greater *boon/favor and ennoblement* than Allah attending to man by creating him by His "Own [Both] Hands."

3B. Also Allah created man in *ahsa'ne* (*perfectest and beautifulst*) stature:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾ التين:4

Laqad(*verily, already and affirmatively*) We created [the] mankind in "*ahsa'ne*³⁹(*perfectest and beautifulst*) a stature".
(S95:4)

3C. Allah erected/set and enlivened Adam by *blowing* in him *directly* of His Soul:

﴿سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوْحِهِ﴾ السجدة:9

"...*sanwaho* ([He] *erected/ evened/ set him*) and [He] blew^w in him of His Rou'be (*Soul*) "^w (S32:9).

3D. Allah ranked Adam rather high and ordered the angels to *kowtow* for him:

﴿وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِآدَمَ فَسَجَدُوْا﴾ الكهف:50

"And *edh* (*when/ since*) said We for the angels: let-kowtow you^z for Adam; so they^z kowtowed."
(S18:50).

3E. Allah made man as His *vicegerent* in Earth, with all attending responsibilities.

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾ البقرة:30

"And *edh* (*when*) said your^t Lord for the angels: verily

³⁶ *Sunnab* means: way/method/system, the saying(s) or action(s) of the Prophet, Mohammad (saws), or such actions/sayings by others that were *sanctioned* by the Prophet (saws).

³⁷ Among the multiple boons are: created in *absana* (*perfectest and beautifulst*) statures; eat with their hands- i.e. *not* with their mouths as other animals, have a pronounceable language; are *empowered* over most other creatures-those creatures are for their *benefits*; each is *enabled* to have *rational capacity* to: (a) Obey Allah; (b) *Disobey* Allah; (c) Have *full foreknowledge* of the consequences-(a) *rewards* or (b) *punishments* for one's deeds/says. And *most* is that Allah absolutely *favor*ed/*preferred* and *ennobled* them over many of His other creatures.

³⁸ The "تفضيلاً" is infinitive noun! So, here the word "absolute" is to intensify "favor!" I believe that the "التفضيل" is by way of "favor" in the sense of "prefer" or *preferment*.

³⁹ There is no English word for أحسن=absane. Both words *perfectest* and *beautifulst* are in their *adjective* sense.

I am making in the Earth^w a vicegerent^{x40}" (S2:30).

3F. Allah created and subjugated whatever in the Earth and the Heavens, altogether for His vicegerent, as attested for by the Ayat of The Qur'an:

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا﴾ البقرة: 29

"He Who (*had*) created for you^b what (*are*) in the Earth^w together." (S2:29).

﴿وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ﴾ الجاثية: 13

"And [*He*] subjugated for you^b what (*are*) in the Heavens^w and what (*are*) in the Earth^w together from Him". (S45:13)

3G. Because in each person is a *direct* "blow" from Allah *making-up* (his/her) soul, thereby *enabling each* to have *active capacity* to:

(a) *Obey Allah*; (b) *Disobey Allah*; (c) Have *full foreknowledge* of the: (a) *rewards* or (b) *punishments* for one's deeds/says. That is he/she is a *master of own deed/says*, and therefore *full bearer* of the consequences, i.e. *responsibility*.

4. Based on the above (3A-3G) Allah *established* man of the Earth, *deputized* him to *develop* in it and *develop* the Earth, a huge responsibility. Allah says in The Qur'an:

﴿هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَ فِيهَا﴾ هود: 61

"He established you^b from the Earth^w and *ista'amarakum*^{A1} ([He] *deputized* you^b for *development*) in it^w;" (S11:61).

5. Allah wanted His vicegerent in Earth, as He *deputized* him for *development* in it, to *voluntarily go* for the *everlasting hereafter*, not the *transitory-beguiling world*. But *unfortunately* through the *recalcitrance* of a great many peoples, peoples of the secular-West, *chose* otherwise, clearly to their great *eventual detriment*.

It is worthy to note here that the glorious *Ayat* says: "*in* the Earth," while most, if not all, translate that as "on Earth" or "on the Earth." In fact "*in*" is the accurate one, as it is scientifically more *inclusive*, as everything really and truly is *in* the Earth and *not* on it. Everything is *within the physical landmass* of it, including the multiple layers of its atmosphere. We walk *on the land surface* of the Earth; but we are *in the Earth's atmosphere*, like the fishes are *in* the sea. To be *on* the Earth one has to go above its atmosphere. This is a *noteworthy* modern scientific *phenomenon* The Qur'an so *long ago* had established this *modern* and *scientific* fact *recently discovered*. Another phenomenon:

6. *Changing meanings* of some words in The Qur'an through scientific progress.

﴿غَلِبَتِ الرُّومُ * فِي أَدْنَى الْأَرْضِ﴾ الروم: 2

"(Had been) worsted the Romans; in *adna*^{A2} (*near-by/lowest land of*) the Earth^w"^{A3}. (S30:2)

The above *Ayah* clearly states that the Romans were defeated in "*adna*" of the Earth. At the time, when this *Ayah* was revealed, the Arabic word "*adna*" was understood to be: "close or near-by." However, *linguistically* the word *also* means *lowest* (with respect to *altitude*). Through modern science, which we *now* know, the *specific place where* the Persians had defeated the Romans (in 614-15 AC) is on a land which is *below sea level* and it is actually *the lowest* land surface (in terms of *altitude*) on the *face* of the Earth. Altitudes are measured starting with sea level to be zero. However, there are land surfaces of the Earth that are *below* sea level (e.g. in present day Holland and Jordan). Therefore, early in the 7th century AC, the above *Ayah* meant to the people of that time, the *location* where the Romans were defeated was on "the land *close or near-by*" was *accurate*, because *then* the scientific altitude was *not* even known or knowable. Now, that is *fourteen centuries* later, the modern and scientific knowledge is that the Romans were defeated on a land that is

40 The word "خليفة" means: (1) a *vicegerent*; (2) the one that *replaced* another who was *before* him. For example: Allah made *each generation* to *follow* or *replace* another. The word "خليفة" is a *masculine* and the "خليفة" is for intensification as in علامة. See تفسير المعاني لـ الألويسي

41 That is He called on you to *develop your selves* and *develop the region of your abode*, and the Earth.

42 The word "*adna*" means: (1) *near-by*, (2) *lower most land spot*.

43 The word "الأرض" could mean: the land or the Earth.

lowest in terms of land surface and in terms of *altitude*. Of course, *both* meanings (the old and the new) are *accurate* and *valid*. Clearly, only Allah, The Omniscient, can make such choice of words that could impart *different meanings* at *different times* yet are *everlastingly right and accurate*, even if they assume totally *unrelated* aspects and contexts throughout the ages. The aforesaid proves the *veracity* and the *divine* nature of The Qur'an beyond any reasonable doubt. Such *characteristic applies only to The Qur'an*. And such can and does stand the tests of time and rational scrutiny.

6A. “*dharrah's*” weight of good or evil shall be seen.

Another example is in *Surat az-Zelzalah, Surah 99*, (The Earthquake). This *Surah* contains two *Ayat* that say on the Day of Judgment all personal deeds will come in for accountability, no matter how *tiny*. The two *Ayat* speak of the *tiniest* weight imaginable that of a “*dharrah*” (*baby ant/atom/speck of dust*):

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ الزلزلة: 7-8

“So whoever [he] works a *dharra'ten's*^w (*small ant's/an atom's/speck of dust*)^w weigh (of) *khayran*⁴⁴ (*desirable/worthiness/goodness*) [he] sees it^x; and whoever [he] works a *dharra'ten's*^w weight (of) evil [he] sees it^x” S99:7-8

At the time of the Messenger and Prophet (saws), the *smallest and tiniest* known weight was that of a *baby ant*, in Arabic “*dherrah*.” However, at the *present* time the same *identical* word “*dharrah*” designates and stands for the word “*atom*.” Clearly the *old* and the *new* meanings of the word “*dharrah*” are not same, but still the overall meanings *apply* just as well in both cases. Thus, an old translation of the word “*dharrah*” would say the weight of a “*baby ant*.” And a *current* translation would say the weight of an “*atom*.” In both cases the translations, although different yet, would be *accurate and applicable*. This clearly imparts the *foreknowledge* and *miraculous* nature of The Qur'an on *linguistic* as well as the *scientific* bases. No human being could have the *foreknowledge* of the facts or such a *linguistic* acumen.

The above *Ayat* imply two salient factors: (1) the meaning of an *Ayah* acquires *additional newer* meaning over time, although it *retains the same identical text*. (2) An *Ayah* of such a nature does prove the *miraculous character* of The Qur'an, as *no other book* can claim such a merit, proving that The Qur'an is *definitely* Allah's Speech.

Devoid of any bias, any rational person would surely see that The Qur'an, in light of the above two examples, of which there are multitudes and multitudes of their similars in The Qur'an, *individually* or in *combination* with others like them, prove beyond any reasonable doubt that The Qur'an *is* the true Word of Allah. In modern times many scientists were simply *amazed* upon discovering in *their fields of study* how The Qur'an states *fourteen centuries* ago in most scientific and vivid terms their *recent* discoveries.

7. Ultimate aim of any *proper* translation of The Qur'an *should be adherence to the full verbatim or direct transliteration* of the translated text.

Texts of The Qur'an or *Hadeeth* parlance besides being *sacred* bear *apparent* and *hidden* meaning(s), meanings which only *elapse* of time will *reveal* them. Thus, *translating* either one to *another* language, *if* the *recipient* language has the *appropriate corresponding terms* then a *full verbatim* translation is a *must*. If such *correspondence* is *not* available, a *most likely situation*, as the *recipient language lacks* the terms, then a *direct transliteration* is the *only alternative*. Why so? See 7A next for elaboration.

7A. Maintaining the *sanctity* and the *integrity* of the *sacred/meanings packed* texts.

When translating Qur'anic texts or *Hadeeth* to other languages, it is *imperative to maintain* the *integrity* of the text (in letter and spirit). That is *not* to engage in any *addition to, deletion from, or alteration of* their respective texts, through *interpolation, or extrapolation* (personal conjectural inferences, “editorials,” commentaries or interpretations). Also translators *must refrain* from using *adjectives* or *adverbs* for *nouns*, *transitive verbs* for *intransitive* ones. As words of The Qur'an or the *Hadeeth* in the *original text* convey *apparent meaning* and there is a *hidden one too*. Remember the *Hadeeth* for *sleeping* and how Allah's Messenger (SAWS) was *emphatic vis-à-vis verbatim*.

⁴⁴ The word “خيراً” = “*khayran*,” and grammatically inflected “*khayren*” or “*kharon*” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “خير.”

A word of cautionary reminder.

8. Hurdles impeding *translation* from the aspect of the *Arabic language*:

Before we proceed *further*, here is a word of *caution* and a *reminder*. The Arabic language is famous for its expressions of *precision* and *exactness*, *eloquence* and *elegance*, *brevity* and *terseness*, *homogeneity* and *rhyme for adornment and proportion* all are *hallmarks* of it. Also, *figuration* and *substitution*, *analogy* and *parallelism*, *compensation* and *assimilation* all are speech constructs *ubiquitous* in its literature. The aforementioned are only *some* examples describing how *lofty* and *magnanimous*, *splendid* and *superb* the Arabic formal diction is. The Qur'anic diction had elevated Arabic language to *even far higher* level of excellence and elegance. So to translate from formal Arabic to any other language is extremely difficult, but with *patience*, *diligence* and *innovation* it is *not* impossible.

9. Qur'anic diction is *beyond replication*, in *any language*.

9A. the above facts are among the reasons why Allah had challenged *all* the Arabs *individually* or *collectively* to produce even a *small* portion the *like* of The Qur'an (S17: 88), a challenge the *masters* of Arabic language had **failed** to meet. Thus, any translation could *not* be a *replication* of The Qur'an. Any translation will surely lose the *exquisite givens* of the *captivating rhyme* and *elegant eloquence* of such diction in its original Arabic.

9B. Following is one of multiple examples of Qur'anic *brevity* and *terseness*:

“Both were, [both] eating the food” S5:75 = المائدة:75 ﴿كَانَا يَأْكُلَانِ الطَّعَامَ﴾

In *two words*: “يَأْكُلَانِ الطَّعَامَ” The Qur'an replies *profoundly* and *conclusively* to those who *claim* that Jesus and his chaste mother, may Allah be pleased with both, are *deities*. The Qur'an says: “Both were [both] eating the food.” (In English “both” is *redundant*, but *required* in Arabic). Consider the following facts:

- (a) Stating that “both were eating the food” is clean, mentionable and undeniable fact. However, (b) by inference/implication that means *each* had a *need* to (c) *eat* and thus (d) *another need* to (e) *excrete*, as both were real and perfectly normal alive **humans**.

So, both were (f) *like* the rest of the human beings, i.e. *dependent* on *external* factors for their *subsistence*. Hence, if they did *not* eat they would (g) *perish*.

Therefore, if they were “*deities*” (a) through (g) above would *not* apply to them.

9C. Thus, out of this beautiful *terse* Qur'anic expression, one can come to at least the aforementioned reasonable *conclusions* that are rather *confounding* to any reasonable claimer of *deity* for either *Jesus* or *his chaste mother*, May Allah be pleased with Jesus and his chaste mother. Amen.

10. Allah *honored* the Arabic language by *choosing* it for His Speech.

Arabic language is unlike other languages, in that it is *conjugationally rational*. From its verbal roots one can conjugate/infect such roots to derive/form the desired verbs, adverbs, adjectives, nouns: passive or active, nouns for palaces or times of action, plural of paucity or multiplicity, etc, etc. Thus, Arabic language is rather *terse* and very *descriptive*. It is *eloquent* and *elegant*. So, Arabic language has special pre-requisites in format and construct. Because Allah *honored* the Arabic language by *choosing* it for His Speech to humanity; so when translating His Speech to any other language, the *recipient* language must be *complemented* and made to *comply* to The Arabic *construct* and *format*, in many respect, such as: “precedence and postponement”=“التأخير و التقديم”, as that **changes the meaning**. For example:

= "...and [yours] see the *folka*^x (*ship/ships*)^x plowers in it^x; (S16:14), مواخر فيه,

= "...and [yours] see the *folka*^x (*ship/ships*)^x in it^x plowers"; (S12:35). فيه مواخر.

Another example is that of usage of *particles of prepositions*, such as: مع=with, or إلى=to, or ب=by. In Arabic such particles have *vital explicative* and *significant implicative* meanings.

Here is an illustration:

I secluded *with* the king. I secluded *by* the king. I secluded *to* the king.

With = the king and I are of *equal ranks*. Neither has power over the other.

By = I am of *higher rank* than the king, e.g.: *I am his emperor*.

To = I am of *lower rank* than the king, e.g.: *I am his subject*.

In fact, even a vowel could change the meaning. Consider: **الحمل** = external load and **الحمل** (with a *fatha* on the ح = baby in the belly).

11. Hurdles impeding translation of The Qur'an vis-à-vis *recipient* language.

Additionally, there are hurdles vis-à-vis the *recipient* language, such as English, the subject of *this* translation. Among such hurdles is the fact that in the *recipient* language (*English*, for example) the corresponding *precision and availability of vocabulary is not adequate*, let alone *sufficient* in myriads and myriads of cases. (See Section 9 below, for elaboration).

Despite the above facts (Sections 1-7), we should try our best, by *diligence, patience, and innovation* to translate The Qur'an into other languages conveying *what* The Qur'an *exactly and precisely says*. Because *all Muslims are duty bound to convey the precise message* of The Qur'an; and a *prerequisite* for that *is to put forth what* The Qur'an *exactly says* in the *precisest* of terms. So we *translate* and/or *transliterate* (with *parenthetical explanations*), and *supplement* the *recipient* language of this magnanimous Qur'anic diction through *hard-work* and *originality*. See Section 39 to come, for suitable *innovation* and *originality*.

Finally, *translation* of The Qur'an is *unlike* any other translation. Clearly it *cannot be*, as stated earlier, a *replica* of The Qur'an in *another* language. But it should *precisely conform* to *its verbatim*, i.e. *without any addition to, deletion from or alteration* of its diction. So that others will know what The Qur'anic text *precisely and exactly says explicitly and implicitly*.

And now back to our main topic: *the ultimate aim of translation* of The Qur'an.

A Prelude

Translation= “ترجمة.” To *translate* means to *precisely render* a statement of a certain language *into another language*, with all the attending *implications, inferences, connotations* and *denotations*, etc. to the maximum extent possible. For example the *Ayah* of (S3:139):

﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ آل عمران: 139

“And let not *ta'heyno*⁴⁵ (*you*: *weaken/love the world and have a dislike for death in the cause of Allah*) and let not sadden you,^z while you^f (*are*) the *a'alawna* (*uttermosts/uppermost-ones*), if you^b were believers”.

Interpretation= “تفسير” On the other hand it is to *interpret* or to *explain*, from for example: a *traditional, personal, philosophical, or a general* point of view, the *meaning* of a statement, which could even be in the *same* language. Taking the above identical *Ayah* translated *interpretively* with some *personal overtones*, it is rendered by some *well-known* “translators/scholars” as follows:

“So do not become weak (against your enemies), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.”

This type of *interpretive* translation is discussed more elaborately in Example # 2 of Section 25 to come. Clearly such *interpretive* translation does *not* adhere to the *integrity* of the translated text nor really and truly says what the text states, denotes or connotes.

12. Interpolations are *necessary*, but to a bare *parenthetical minimum*.

Of course, translation may require *interpolations, but only parenthetically* by way of:

- (i) *Inserting linguistic* or even *stylistic necessities* (a word, or two, a prepositional article, or even short phrases) that *are inevitable* but *distinctly* manifested from the main text, by, for example (a) *italicized* parenthetical enclosure, (b) *italicized transliteration* or (c) an *explanatory footnote*, etc.
- (ii) Also, Arabic words have *latent* (hidden) *pronouns* and many words have *inferential, implicative, denotative, or connotative* intimations. For instance, take the word: “*Kataba*”=“*wrote*.” From the word “*wrote*” in English it is *not* possible to know *who*

⁴⁵ The word “تَهِنُوا” is rooted in “وَهْنٌ، أَوْ وَهَنٌ. فَوْهَنٌ أَيْ ضَعْفٌ، أَوْ صَارَ بِهِ وَهْنٌ” والوهن هو الضعف وعدم القدرة على بذل الجهد. والوهن أيضاً، كما حدده صلى الله عليه وسلم، هو حب الدنيا وكرهية الموت في سبيل الله. وَهْنٌ أَيْ صَارَ وَهْنًا أَوْ وَاهِنًا أَيْ ضَعِيفٌ لَا يَقْوَى عَلَى بَذْلِ الْجُهْدِ. لِذَلِكَ وَهَنَ وَوَهْنٌ كُلُّ وَاحِدَةٍ تَوْصِلُ الْمَعْنَى ذَاتَهُ. أَنْظِرِ الْهَادِي. Therefore, the word “تَهِنُوا” *linguistically* has several meanings, *relevant* to us here are: “(1) weaken you. (2) You love the world and have a dislike for death in the cause of Allah’s cause.” In English there is *no* way to express the word “تَهِنُوا” in one word *per se*. Hence, “تَهِنُوا” is best rendered, in my opinion as indicated above.

is the *writer per se*? In Arabic the writer is *obvious*. The writer is a “*he*,” not a *she*, not *they*, not *it*. So, in such a case the “*hidden*” pronoun must be indicated, in a square bracket and *italicized*, such as: [he], so that there is *no room for any ambiguity* as to the *identity of the pronoun*; because the *entire Qur’an is free from any mistake/ambiguity whatsoever*.

- (iii) Also, in order to maintain normal *linguistic inferences* and *implications* or even *stylistic patterns* or *flows*, *parenthetical expressions* are *unavoidable*. However, *parentheses* and *their contents* must be kept to the *absolute minimums* definitely *not* for *personal interjections* of *interpretive contents* as such *contents* when *necessary* belong to the *footnotes*.

13. Extrapolations should be *marginal, and only for the footnotes*.

Extrapolations are *inferences/estimate* by *extending/projecting known information*. So, all *extrapolations* are: (i) *extraneous verbiage*, except as *needed* in a *parenthetical expression*. In other words, the main text *must not be tampered with* in order to keep it *free* from such *dicitions*, except of course as stated above.

- (ii) *Qur’anic diction* is *unique* and *Hadeeth parlance* is *matchless*, each is in a *class by itself*. Each is *revered* and *reverenced* for what it stands for. Each has *deep* and *far reaching implications*, in *addition* to the *apparent designative text*.

14. Clearly *transliteration* is an *imperative improvisation* to *meet Allah’s diction* in any translation, i.e. due to *lack of corresponding terms*

A. **Lack of subject agent.** Of course, sometimes there is *no corresponding word* in English for the Arabic word to be translated. For example if one wants to say: “صدق,” the *past tense verb* for “*said or told the truth*,” There is a word in the English Dictionary: “*trued*,” but it has *nothing* to do with *telling the truth per se*, As “*trued*” means: to *position (something)* so as to make it *balanced, level, or square*, A different concept. Out of “صدق” we need to say: “صادق”=the *subject noun*, for he who *told/said the truth*, which in turn the word “صادق” does *not* exist in English *per se*. In English to say “صادق” you have to go in a *roundabout way* and say that *who or he who tells/says the truth*. Clearly such rendition is perhaps the best *approximation*. However, it is an *approximation* that falls *short of fully describing the subject agent* “صادق” as “صادق” is *much more than that*. As an illustration of the point, “that *who or he who tells/says the truth*” such an entity could be *telling the truth once*, but it is *not his main trait* for *all the time*. Because even the *most notorious liar* could *tell/say the truth at least once*, He is certainly *not* a “صادق” *except at this particular time* when he *actually happened to be* “صادق.” Of course the same applies to the verbs “أحسن,” “تصدق,” “أيقن” and their respective *subject nouns*. Also “صبر” and its *subject nouns* of: “صبور,” “صابر,” and “مصابر.” Similarly for words like: “خير,” “حسنى,” “تقوى” and many others. When it comes to the “اسم المفعول”=*objective noun* such nouns are very, very *rare* to come by in English. Also consider the following:

- B. **Lack of the appropriate verb.** When it turns to be *fortunate* for the *appropriate verb* of a word to be *available*, often it is of the *wrong grammatical construct*. For example the verb is *transitive* and what is *needed* is an *intransitive* or *vice versa*. Thus, such *apparent availability* is only a *mirage*, as it is *almost useless*. See subsection C next.
- C. **The circuitous rendition.** Sometime what is *needed* is an *appropriate verb* or a *verb-subject* and all that is *available* are *adjectives* or *adverbs* or the *inappropriate verbs*. For example you want to translate:

﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا﴾ البقرة: 26

There is no word for the *intransitive verb* “يَسْتَحْيِي” in English. However, there is the word “*ashamed*,” which is really an “*adjective*,” or “*embarrass*,” “*shame*” or “*discomfit*” all are *yes verbs* but are *transitive verbs*, i.e. *strictly or precisely speaking less than optimum*, if not *useless* for such an application. The Qur’an is the *most precise* in expression. Thus, *appropriateness* and *precision* must be *observed at all times* and *as much as possible* by means of *parenthetical prefixes/suffixes of words/phrases* or *transliterations* (with *parenthetical brief explanation*) as a *last resort*.

Therefore, in cases as *abovementioned* and for *additional reasons* explained later, the Arabic word, which is *not translatable*, should be *quoted* in a *transliterated form italicized* and

parenthetically explained or described by words or phrase. Obviously, what is in the parenthesis is *not* part of the *main* text but the *translator's own best rendition to convey the meaning of what was being transliterated*. This is in *addition* to a footnote, *if applicable*, which may even be more helpful and elaborative.

15. Clearly *textual* is neither *replicative* nor *literal* translation.

Clearly, translation through preserving the *textual* content is *neither* a *replication* nor a *literal* translation. As *replication* is *not* possible even if it were to be done in Arabic language itself. And *literal* translation could become rather *awkward* and *ludicrous*, if not *absurd* or *meaningless*. To illustrate *briefly* and *in passing*, take the “*literal translation*” of this short sentence:

الرجل يأكل في بيته

The *literal* translation would be:

the man eats in house his.

The *textual* translation would be:

The man eats in his house.

Also in Arabic, the *importance* of “precedence-and-postponement”= “التقديم والتأخير” make big difference. For example:

A. هؤلاء أشدّ منهم بطشا = these (*are*) harder than them (*in*) seizing.

B. هؤلاء بطشا أشدّ منهم = these (*in*) seizing, (*are*) harder than them.

Version A emphasizes the “*hardness*” as it gets *precedence* in the text. Whereas Version B emphasizes the “*seizing*” for the same reason. So, in Arabic “التقديم والتأخير” could be rather *vital* at times and hence must *not* be hastily overlooked, especially regarding *The Qur'an*.

Therefore, translation is *conforming to the precise text*, i.e. *without* any *addition to*, *deletion from* or *alteration* of the *exact* text. The translator *should strictly adhere* to the *integrity* of the translated *text*, in letter and spirit of *The Qur'an* or the *Hadeeth*.

In order to adhere to this concept of “*must-be-verbatim*” or *closest* to that, it is *necessary* to *improvise* through *parallelization*, described in Section 16 next and *originality*, discussed in Sections 39 to come later.

16. Parallelization is *paramount*, due to the *enormity* of the translated text

Parallelization (keeping parallel) with the texts, English to the *corresponding* Arabic, *should be constantly sought as much as possible*, i.e. in terms of the *tenses*, *inflections*, *adjectives*, *adverbs*, *subject*, *objects*, *passive*, *active*, *intensive modes*, *transitive*, *intransitive* verbs, etc. Consider the following *illustrations*:

- (i) For example: if the text says: “*the strayers*” the translator *must stick* to: “*the strayers*,” and *not* express that by saying “*those who went astray*” or some other rendition of that. Or, if the text says: “*those who believe*,” “*those who believed*.” The translator *must stick* to the same expression and *not* say “*the believers*,” instead. The vice versa is also true. If the text says: “*the believers*,” the translator *must not* change that to “*those who believe*,” or *those who believed*.” If the text says: “*If you are believers*,” the translator *must not* tamper with that by *adding parenthetically* (“*if you are (truly) believers*”). Believers are *not* the same as those who *believe* or *believed*. Just like the *athlete* is different than those who just get involved in athletics. Believers are those whose *wont* is a *constant belief*.
- (ii) Originators of *The Qur'an* and the *Hadeeth* both are fully capable to *qualify* their dictions/parlances if *any* qualifications were in order. Without doubt Allah has good *foreknowledge* of that and His *messenger* would surely be *divinely-guided accordingly* by Allah.
- (iii) Clearly the *intensiveness* of the mode of expression *must be maintained* and *reflected*. For example: if the Arabic text is in the *intensive* case (expressing *energy*, *intensity*, or *frequency* of action), such *intensiveness* *must be reflected in the translated text*. However, if the *recipient* language does *not* have a *corresponding intensiveness*, the translator *must endeavor* to *reflect that intensiveness* in the main text (*parenthetically and in italics, differentiating it from the main text*) by some *qualitative* word or even words as such *intensiveness* is *inseparable essence of the text* conveying rather *vital* information.

Forexample: "كاذب" = "Kadheb" = Liar and "كذاب" = "Kadh-dhab" or "كذوب" = "Kadhoob" = One who is a *repetitive* liar, or one who *lies all the times*. Clearly, "Kadheb" = liar, is *not* the same as "Kadh-dhab" = "Kadhoob." The liar might have lied *once*, intentionally or not. But the "Kadhoob" is a *constant* or a *repetitive* liar. Thus, if the text says one or the other, the translator must respect the *integrity* of the text and reflect *exactly* what the text says. That is because the *implications* could be *far reaching*, and yet may be *unknown* to the translator. When it comes to *intensiveness* of most verbs the English language is rather *lacking*. In Arabic intensiveness could impart a *different* meaning *besides the emphasis*.

(iv) certain Arabic words have *mutuality* or *simultaneity* of their meanings. For example: "خادع" = "Kha'de'a" = *deceiver* and "مخادع" = "Mokhade'a" = he who is *involved in simultaneous deception*, that is *deceiving while being deceived*. Such meanings must be *reflected* in any translation. Thus, when the Arabic word is "Mokhade'a" and if translated as simple *deceiver* = "Kha'de'a," such translations is not only an *under-translation* but also a *misleading* one at that. Here again the use of a verb of "*mutuality*" nature has *implications* that are perhaps *unknown* to the translator, but it definitely is the most *accurate* choice and may be time will show its appropriateness, such as "*travel in the Earth*" versus "*travel on the Earth*." Present day science proved the former is not *only more appropriate* but the *only accurate* one, i.e. scientifically speaking.

17. Parallelization kept in form explained in a footnote or parenthetically

There are situations where the Arabic text has a *word* or a *phrase* (such as a proverb, for example) that has *no* English equivalent. Or the Arabic word has *multiple* meanings. In such a situation, if a *word* then it should be *transliterated in italics* and dealt with in *two ways simultaneously*. **Firstly**, it should be *footnoted and fully explained in the footnote*; if needed; **secondly**, in a *parenthetical* expression, a careful English *choice* of a word or a few words translated to give the *closest possible* meaning should be employed to explain it. Also **thirdly** for *every transliteration*, the reader must *not solely* rely on the translator's choice stated in the parenthesis. The reader is *well advised* to check for his/her *personal best* choice, by referring to the *choices* in the *footnote*, if applicable-/available. That is because the reader *could be more perceptive* or *more knowledgeable* or the *general improved knowledge* of the *time* could bear *more or different* perspective. For example: the *posterior* portion of the *Hadeeth* at the beginning of this *Introduction* could apply to him/her. For a short example, take a word like "*foom*," in a certain *Ayah* in 'The Qur'an, which means either: (1) *garlic*, or (2) *wheat*, or (3) *bread made of wheat*, or (4) *chickpeas*. The meanings are so *different*, one *cannot* be used and not the others. Nor it is advisable to *presume* one meaning over the others from the *context*. Therefore, the *word itself* must be *transliterated and italicized*, and *parenthetically explained*.

Similarly, when there is an *Arabic tongue-expression*, i.e. *idiomatic Arabic*, such expression denotes many things, among them: the expression is made up of words when put together their *meaning* is *none* of the *words* making the expression. Thus, such *phrasal-/idiomatic* expressions may *not* be meaningful in English. However, it is *elegant*, may be *formal*, and clearly understood by the true *Arabs*. Example of that are the rather *rife* and *recurrent* metonymies in the Arabic language found in 'The Qur'an. For example:

A. "ابن السبيل" = "Ibn as-Sabeel" = "Son of the path" = the *traveler*, a *Qur'anic expression*.

1A. "ابن حلال" = "son of a legitimate marriage," A2. "ابن الطريق" = "ابن الزنى" = son of the way/road, and A3. "ابن عجل" = "اللقيط" = *baby-discarded and found*. These three are **not** *Qur'anic* although *Arabic tongue* expressions. A2 = son of: *adultery* (زنى) specifically or *fornication* (سفاح) generally; and A3 by its name "عجل," meaning *hurry-up*, as the *harlot hurries him during intercourse*, and the *baby* if and when it comes gets *discarded* and is *found* by someone else.

B. "أم القرى" = "Umm al-qura" = "Mother of the villages" = Makka Al-Mukarramah.

C. "الحراث والنسل" = "Al-Hartha wa Nnas'l" = "The tillage and the progeny" = *wife and children*.

D. "عض على يده" = "Adh-dh ala yadeh" = "He bit on his hand" = *felt sorry*.

- E. “سقط في أيديهم”= “*Soqetta fee aydeyhem*”= “Had been made to fall in their hands”= they regretted doing the wrong thing.
 F. “وجه الله”= “*Wajho Allah*”= “Allah’s Face”= Allah’s Entity, or Allah’s pleasure.
 E. “بين يديه”= “*bayna yaday’he*”= before him, in front of him.

In the English language there are such *English tongue/ idiomatic* expressions too, for example:

A. Cakewalk = Some-thing *easily* accomplished.

B: Soap-box is a temporary platform used while making an impromptu or nonofficial public speech. And **soap-boxed** means engaged in impromptu or nonofficial public speaking, often flamboyantly.

C: Troubleshooter: It’s a word made up of “trouble” and “shooter,” but its *meaning* is *neither*.
 1. A worker whose job is to locate and eliminate sources of trouble, as in mechanical operations. 2. A mediator skilled in *settling disputes* especially of a *diplomatic, political, or industrial* natures.

Arabic-tongue (*idiomatic*) expression also denotes, among other things:

- 1) All Arabic *tongue* expressions, i.e. the *sentence-constructs* of The Qur’an are of the *same general nature* as the Arabs express themselves, *as is*, in a *polished (improved) or designative (divinely specified)* form.
- (2) The grammar, style, syntax, implications, inferences, connotations, and denotations *all are inherent* in its dictions.
- (3) Thus, Arabic *proverbs, similitudes, morals, ethics* and the like would be elemental to it.
- (4) *Eloquence and elegance, brevity and terseness, homogeneity and rhyme for adornment and proportion righteous tradition and worthy legacy* of Arabic all are *hallmarks* of its diction. Also, *figuration and substitution analogy and parallelism, compensation and assimilation* speech constructs are *ubiquitous* in The Qur’an. The aforementioned are but a *few examples* of how *lofty and magnanimous, splendid and superb*, the Qur’anic expression is. As stated earlier, put simply: it is *beyond replication*, even in Arabic let alone rendition into other languages.

So in cases such as the above, it seems the best course of action is to render the *precisest* possible translation of the *Arabic-tongue* expressions *as is*, but *explain* it in a *footnote* in *addition* to the *parenthetical approximation* of it in English.

18. The *necessity* that seems as a *redundancy*

Frequently situations arise when an Arabic word or phrase, that carries certain *significance*, either for *emphasis* or *linguistic grammar*, where such a word is affixed at its beginning with an *indicative* particle as to the *exact nature* of the subject/object agent in the sentence and it is *suffixed* by a pronoun particle for that agent. For example #1: **يَحْزَنُونَ**

“They^z sadden.” Better yet: “Sadden they.”

Obviously, the first letter in the word “ي” indicates the *nature* of the *subject agent* that it is: (a) “a *masculine they*” (b) or “*he*” (in cases of a *majestic addressee*) or (c) a *both*; (d) but not a “*she*” and not (e) “a *feminine they*”. And what determines which of the *possibilities* is the pronoun *suffixed* to the word, in this case “ون.” Therefore, at the beginning of the word the *potential* subject/object agent is mentioned but its *exact nature* is explicitly stated, as indicated by “ون,” and in English shown by the *superscript* “^z” on the they, as they^z. Take example #2:

18A. يَكْفُرُونَ بِالْآخِرَةِ

Unbelieve they^z by the Hereafter^w.

وَهُمْ بِالْآخِرَةِ كَافِرُونَ

18B. “and they, by the Hereafter^w (are) unbelievers.”

وَبِالْآخِرَةِ هُمْ كَافِرُونَ

18C. “and by the Hereafter^w they (are) unbelievers.”

In 18A, the superscripted word “they^z” stands for “ون” in “كَافِرُونَ”

In 18B. The “they” *emphasizes* the fact that “they” by the Hereafter are unbelievers.

In 18C. The *emphasis* is that *by the Hereafter* they are unbelievers.

Question: why the **emphasis**? Answer: for the respective *intensity* and *specificity*.

19. The Qur'an, the *Sunnah*, and their rational corollary, *Sha'rey'ah Analogy* all are the sources of *prosperity* in this world and *salvation* in the Hereafter.

Of course, the *incorruptible* Qur'an and the *true/good* Hadeeth are *eternally coupled*; and both comprise the *cornerstone* of the Islamic faith; and both *produce* their *rational corollary*, *Sha'rey'ah Analogy*.⁴⁶ Thus, *Sha'rey'ah Analogy* is the *third source* of *Sha're'yah Law*. The *incorruptible* Qur'an and the *true/good* *Sunnah* are both guarded against *corruption* and *loss*.

“Verily We *nazzalna* (*We repetitively descended*) The *Thekra*^x (*Qur'an*)^x and verily We (*are*) for it^x assuredly keepers-up⁴⁷”.

What applies to the safe-keeping (keeping-up) of The Qur'an *equally* applies to the *Hadeeth*. Islam means “*submission* to Allah;” hence, *success and prosperity* in this world and more importantly *salvation* in the Hereafter *are* for those who *voluntarily embrace* and *adhere* to Islam.

20. The implications of the *brevity* in the Arabic language

To those who are familiar with the Arabic language, *brevity* is one of its *most salient hallmarks*. The *best* of Arabic statements are those that are “*terse and indicative*.” That means the most desirable of statements are those that have the *fewest* of words but carry *most* meanings. Yes, meanings that could be *direct, indirect, apparent, latent, figurative, metonymic, connotative, denotative, comparative, assimilative, poetic, rhythmic, etc.* All that should be done in a most *artful, flowery and exquisitely eloquent* of expressions. All that The Qur'an does in a humanly *unmatchable* manner. No wonder it is the work of The Almighty, a further proof that The Qur'an is the word of Allah. Arabic language is elegantly poetic. It is extremely *precise* and *laconic*. The superabundance of words, as discussed in Section 18 next, enables those who know to be *descriptively* precise and laconic, yet perfect, poetic and gracefully eloquent; but in no way come even remotely close to the Qur'anic most lofty and most beautiful expressions. That is why the Qur'anic diction is in a *class by itself*.

21. Superabundance of words, *each is uniquely descriptive*, makes Arabic rather *precise, yet elegant*

If the *Hadeeth* is to be translated *verbatim-equivalent*, as it should, by implication and inference, the Word of Allah, The Qur'an, is surely *more deserving* in this respect, i.e. when *rendered* (translated) to other languages. The *text* of The Qur'an is *eternal* and *not* subject to any change. The *text* of The Qur'an is *immutable, divinely revealed*, representing the *true word of Allah*, which is *quantitatively complete, qualitatively perfect and proportionally balanced*. Thus, no human tampering with such a text is *possible*, let alone *permissible*. Any human tampering with such a text would be *immediately discovered* and *branded as a sinful corruption*. Obviously, human *knowledge* and *mind* are *experiential* and *time oriented*, thus *inherently deficient*. So due to such obvious *limitations*, both compare-not to the *perfect and complete foreknowledge* of Allah Who revealed such a text. It is a fact that over time and in *direct proportion* to the human scientific *achievements* and *empirical* progress, the *meanings* of some Qur'anic texts *change*. That is to say over time, some of the Qur'anic texts *acquire newer meaning or meanings*. Such newly *acquired*, meaning or meanings could be represented by: a *word*, a *phrase* or a *whole statement* in The Qur'an. This *change* stands to *prove the embedded divine* nature of the Qur'anic text, whose *miracles are unending*. No humanly written text is as *miraculously merited* as The Qur'an. Also, no humanly authored text *defied corruption* over the millennia as The *Qur'an* or the *authentic (true) Hadeeth*. Therefore, all the aforementioned make it *imperative to adhere to the text and respect its integrity* when translating *Hadeeth* parlance or *Qur'anic diction*. That is because time may break *newer* meanings not heretofore known for the same diction or parlance.

⁴⁶ Some scholars add “*al-Ejma'a*”=plurality consensus of the Muslim-*Fuqaha*, a *controversial concept*. *Emam Ahmad* says whoever claims “*al-Ejma'a*” has *certainly lied*. *Emam Ibn Hazm* says Islam is for *both* the *Jinn* and the humans. For those who claim “*al-Ejma'a*” among human, what do they have to say about how did they gather the plurality of “*al-Ejma'a*” among the *Jinn*? Obviously, they *cannot*. This puts the case to rest. Furthermore, rationally it does not stand, because if all the humans and even presumably (impossibility) the *Jinn* were to agree on some thing to legitimize it which Allah illegitimizes it will not stand. Or if they were to illegitimate some thing which Allah illegitimated that will not stand too.

⁴⁷ The word “حافظون” is rooted in “حفظ” which is “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster's Dictionary* puts “keep up” as: “to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*.” (*Emphasis is added*).

22. Translation of the *Hadeeth* or The Qur'an is a most solemn matter any translator could ever undertake.

The implications of above Sections 1 through 18 make translation of The Qur'an or the *Hadeeth* to another language, a most *solemn* matter to be ever undertaken in a lifetime by any serious translator. Such undertaking is a form of *worship* to Allah. Therefore, it should be carried out through the *utmost of honesty of purpose, sincerity of pursuit, and loyalty to the integrity of every word or statement that is to be translated*. Additionally, *exactness and accuracy, through carefulness are absolutely necessary*. Also, elegance and polish are to be sought *where possible*, to even *partially* reflect the original, as reflecting the *original in full is an impossible dream* let alone reality.

23. The Islamic vocabulary in *English* is unfortunately *encumbered* by *unessential* lingering appendages.

There are so many words that are *totally alien* and almost *never* used in the Arabic *mode* when speaking of The Qur'an, the Messenger and the Prophet of Allah (SAWS), or anything associated with both. Words, such as “*verse*,” referring to a statement of The Qur'an; or “*The Holy Qur'an*”; the “*Scripture*”, in reference to the name of The Qur'an or the text of The Qur'an. Such words are *rooted* and *derive* from *biblical* literature, *not* Islamic. In Arabic *mode* there *are far superior corresponding words* for all of them. However, *none* of those corresponding words is used for the same purpose as utilized for in English. The word “*holy*” is used *thrice* in The Qur'an and in *all* cases to *describe a place*, about where Allah was addressing His Great Messenger Moses. As to the word “*verse*,” it should *never ever*, I repeat: *never ever* be used to mean an *Ayah*=a statement of The Qur'an. Allah in *clear* and *unmistakable* terms says that The Qur'an is “*not surely a say of a poet*”; thus, it should *never* be referred to as *verse* in English. However, let us first find out what is the *dictionary* meaning of the word “*verse*”?

23A. Dictionary definition of the word “*verse*” is:

(See Merriam Webster Unabridged Dictionary)

- “1. A single metrical line in a *poetic* composition; (*emphasis is added*).
2. Metrical or rhymed composition as distinct from prose, *poetry*; (*emphasis is added*).
3. The art or *work of a poet*; (*emphasis is added*).
4. One of the numbered subdivisions of a chapter in the *Bible*”; (*emphasis is added*).

Therefore, it is obvious that the word “*verse*” does *not* apply in *any way, form or shape* to the glorious and sacred *Ayah* from The Qur'an. Unfortunately, most English speaking Muslims when referring to Qur'anic *Ayah* tend to say “*verse*” of The Qur'an. Such English speaking Muslims *know* (*or should*) that Allah very clearly states in The Qur'an:

﴿وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ﴾ يس: 69

“And not We taught him the poetry; and (*is*) not befit for him; not [he/it^x] ⁴⁸
(*is*) except a *thekron* (*message/exhortation*) and a Qur'an^x manifester.” (S36:69)

In another *Ayah*, Allah clearly says:

﴿وَمَا هُوَ يَقُولُ شَاعِرٌ﴾ الحاقة: 41

“And not it^x (*is*) surely a say (*of*) a poet” (S69:41)

Therefore, in *deference* to Allah's Speech and in *compliance* to the aforesaid *Ayat*^w henceforth no Muslim should *ever, ever* refer to any part of The Qur'an as “*verse*,” even remotely.

23B. what is the meaning of the word: “*Ayah*”?

The word “*Ayah*” (plural *Ayat*) has three *distinct* meanings, each of which *shares* with the others some *common* features of a *miracle*—i.e. of: (a) evoking *great surprise*, (b) *sustained admiration*, and (c) *marked wonderment*. Thus, the word “*Ayah*” could stand for:

⁴⁸ The pronoun “هو” in this *Ayah* potentially carries *more* than *one* meaning. Qur'an commentators *differ* as to exactly what it is? For example: *Emam* الطبري says the pronoun: “هو” = “أي محمد”، *Emam* القرطبي says: “أي هذا الذي يتلوه عليهم”، *Emam* الرازي says: “أي هو ذكر و موعظة”. Of course others do likewise, and each with a *good rationale* supporting their stand. So this pronoun could be: “*he*” or “*it*^x.”

- 1) Denoting a *cosmic* meaning—describing any Allah-made *natural phenomenon*, such as the sun, the moon, the heavens, the stars, the plants, the winds, the oceans, the seas, etc.
- 2) Signifying Allah-messenger's *sign* as a *proof (miracle)* that Allah sent him and *empowered* him with *that* "sign-as-proof" *validating* his empowerment, i.e. his *miracle*.
- 3) Designating a *statement from The Qur'an*. The Qur'an speaks of Allah's Criterion (*His prescriptions or proscriptions*) for the humans to know and act accordingly, on a *voluntary* basis, as The Qur'an emphatically states:

﴿لَا إِكْرَاهَ فِي الدِّينِ﴾ البقرة: 256

“No coercion in religion” (S2:256).

Therefore, we shall refer to the “*Ayah*” (plural “*Ayat*”) as meaning *miracle*. The “*Ayah*” of The Qur'an could be a *single letter*, a *word*, a *phrase*, or a *whole Surah* (chapter). [See the definition of *Surah* in the *Lexicon* attached to this *Translation*.

23C. an *Ayah* of The Qur'an and a *verse* of the Bible

Therefore, the use of the word “*verse*” describing an *Ayah* of The Qur'an is not only *unfortunate* but actually out right *inappropriate* if not totally *sinful* and *wrong*. However, *verse* of the Bible is rather appropriate, *by both definition and convention*. Thus, we can say an *Ayah* of The Qur'an and a *verse* of the Bible.

23D. the word “*Scripture*” is *not* appropriate for designating *any* part of The Qur'an

Similarly, the use of the word “*Scripture*” to mean The Qur'an or its *Ayat* is just as *bad*, if *not worst* as the use of “*verse*” as above stated. That is because the word “*Scripture*” (with capital ‘S’) is described in the dictionary as: [“The sacred writings of the *Bible*. (Emphasis is added), also called “Holy Scriptures.” Clearly the writing of the *entire* Bible is totally *unverifiable*, as it is *not* possible to *authenticate* all its authors, according to *Christian scholars and reliable Christian references*. The Bible is also one of the most *unreliable* sources of good *historical, scientific or factual* information, according to Western scholars and sources. It is *definitively* established fact that the Holy Bible was written (*scripted*, hence the word “*scripture*”), by nominally *forty four* authors. In fact only *one* of them can be authenticated and the rest are *unknown* people, who wrote at *unknown* times, to *unknown* audiences. Thus, The Qur'an is *not* “*Scripture*.” The Qur'an is *in a class by itself*, called “The Qur'an,” a “*Surah*” or an “*Ayat*” of The Qur'an.

24. For their religious terms, Muslims should *not* copy biblical terms

The *rationaly-based* Arabic language is obviously *blessed* and *honored* by Allah to be the vehicle of His Speech, The Qur'an. Thus, since the Arabic language is *endowed* with a *plethoric* supply (superabundance) of *words*, each *exactly* and *precisely* describes what is to be *intended* in far *superior* and *representative* meanings and manner. Therefore, Muslims for their *religious terms* should enjoy the pleasure of a wide range of terms to describe exactly what they need. They surely do *not* need to *copy* from biblical literature for their *religious terms*. Their terms could be derived either from The Qur'an or the true *Hadeeth*. In addition to that, in more than one *Ayah*, Allah in The Qur'an clearly states that the *Muslims are the “uttermosts,” because of their religion*, as such religion is *quantitatively complete, qualitatively perfect* and *proportionally balanced*, that is after all it is *Allah-made*. Thus, why should the Muslims *imitate* or *borrow* from other sources, especially when their own sources are *better, preciser and richer for them*. Muslims have *lavisher and far more elegant supply of precisely designative terms* to depict whatever they intend to say or do in the minutest of details. Therefore, words such as: “*holy*,” “*verse*,” and “*Scripture*” should completely **disappear** from Muslims' *religious terminology*, i.e. with respect to Islam, as *all are totally inappropriate* to use with respect to The Qur'an or the *Hadeeth*.

25. In The Qur'an there are *fifty-five* characterizations for *naming* The Qur'an, *none* of which uses the word "holy"

The Qur'an is *described* by *fifty-five*⁴⁹ various characterizations for naming The Qur'an, *none* of which uses the word "holy." The word "holy" is used to describe *places*, as stated earlier, mentioned in The Qur'an only *thrice*, in different *Ayat*, in *all* cases describing a *place*, that of "*al-wadey al-Moqaddasee Towa*," example as in (S20:12).

However, there are *five* characterizations naming The Qur'an that are most commonly known, more than the others by *most* Muslims:

- (A) The Qur'an The *Supreme*; القرآن المجيد
- (B) The Qur'an The *Magnificent*; القرآن العظيم
- (C) The Qur'an The *Munificent*; القرآن الكريم
- (D) The Qur'an The *Judicious*; القرآن الحكيم and
- (E) The Qur'an The *Manifester*; القرآن المبين.

Apparently, and Allah knows best, for each of the *Five Pillars* of Islam, there are *eleven* *attributive* names of The Qur'an *corresponding* to each *Pillar*. Following is an *illustrative* discussion of *five* such names.

25A. The Qur'an The *Supreme*

The *characterization* of The Qur'an The Supreme as "*Supreme*," is mentioned in The Qur'an *twice*, once as "*And The Qur'an The Supreme*," (S50:1), and the other as "*Qur'an Supreme*," (S85:21). Clearly the word "Supreme" means, among other lofty meanings, distinguished, high-ranking, and of highest morals, nothing tops it. This apparently, and Allah knows best, is associated with the "*two-shahadas*," the *mandatory* statements a non-Muslim *must pronounce* in order to *enter* into Islam and *become* a Muslim. The *first* is to say: "I bear witness that there is *no deity but Allah*;" and the *second* is to say: "I bear witness that *Mohammad is His Messenger*." Once a person *sincerely* enters Islam through this ritual ceremony, that person insures: (i) achieving the *zenith* of personal *closeness* to Allah; (ii) personal *salvation* in the Hereafter, (iii) personal *safety* from Hell; and (iv) Personal *ecstatic abode* in Paradise. If the *sincerity* of the person *continues* (after pronouncing the two *Shahads*), that person shall be a good person and (v) his/her *children* shall be *good* too, as "the good begets the good."

25B. The Qur'an The *Great*

The *characterization* of The Qur'an as "*The Great*" is mentioned in The Qur'an *once*, as "*The Qur'an The Great*," (S15:87). Obviously, *great* means grand, splendid, outstanding, superlative, Supreme, in thoughts and deeds (among other splendid meanings of the word). Those words describe *some* of the salient characteristics of The Qur'an The Great. Apparently, and Allah knows best, this characterization of The Qur'an The Great is associated with the *daily five times* of a Muslim's prayers in order to be *worthy* of this greatness. Once a person is a Muslim, that person is *required* to maintain the *five-daily-Prayers*; thereby *meeting* Allah *five times* in any twenty-four hours (day/night) cycle, to be: (i) *cleansed* and *fortified*, in order to obtain or lead a proper life. The five times are at *specified* periods, for the *male* normally carried out in the *Mosque*, where a person (ii) *interacts* with familiar folks and gets *introduced* to new peoples. If, for no valid reason, the five prayers are *not maintained one-hundred-percent*, this amounts to a personal failure of *inexcusable grave sin*. Maintaining the *daily five times Prayer* is (iii) the *only identifying "badge"* a person has to *prove* his/her (iv) continuing *belonging* to Islam. After death, the very *first* thing a person is asked to *account for* is his/he Prayer. If the Prayers are found *satisfactory*, the person is *acceptable* and is already in *good standing*, shall have *easy going* and *facile* or *no accounting*. If on the other hand, the personal Prayers are found *unsatisfactory*, the person is in very *bad standing*, will be going through *miserable* accounting. Allah says in The Qur'an that prayer prohibits *indecency* and the *disrepute*. Thus, a person who *maintains the five Prayers* will *tend* to (v) stay *decent* and *reputable*.

⁴⁹ *Shykh el-Islam, Imam Jalal ed-Deen es-Soyotti* (d 911H) in his two-volumes book, *Al-Etqan Fee Oloom Al-Qur'an*, mentioned *fifty-five* names of The Qur'an, *none of which is by the word "holy."*

25C. The Qur'an The *Munificent*

The *characterization* of The Qur'an as "*The Munificent*" came *once* in The Qur'an, as "*Munificent Qur'an*" (S56:77). This characterization and Allah knows best, is apparently associated with the *Third Pillar* of Islam, *az-Zakah*, i.e. alms giving. From the word "*Munificent*" we know that it means bounteous, unsparing, openhanded, hospitable, generous *giving*, among the all-beautiful meanings of this word. Thus, *az-Zakah* is *giving* in all those senses. It is giving a *small* portion of that which is *extra* to the personal needs for a *full year* and is in *excess of a certain minimum amount*. When this small portion is given, *from that excess of a certain minimum*, is given *in accordance to the Criterion of the Zakah*, the recipient is (i) *appreciative and thankful*. (ii) The giver feels *gratified and contented*. (iii) Additionally, Allah will *bless the remaining portions* (which is now *purified* through giving the *Zakah*) and (iv) Allah will likely *prevent* all possible *adversities* that might be on the way to afflict the person in his/her dearest (property, health, or relatives). (v) The *Zakah* (alms) giving *enhances* the *repetition* act, thereby *repeating* the cycle once again.

25D. The Qur'an The *Manifester*

The *characterization* of The Qur'an as "*The Manifester*" is mentioned as "*The Qur'an The Manifester*" *twice*, (S15:1) and (S36: 69). Manifester means perspicuous (clearly expressed and easy to understand), clarifier and explainer. This characterization is associated, and Allah knows best, with the *wisdom of fasting*, be it the *obligatory* fasting (for Muslims) during the munificent month of *Ramadhan* or *voluntary* fasting outside of that month. As stated in the *Hadeeth* and The Manifester Qur'an, Allah rewards for good deeds by *double* or *triple* folds; in fact, by seven folds, seven hundred folds, or more. However, in the case of *fasting*, obligatory or voluntary, Allah left the case *fully open*, beyond the seven hundred folds. In the *Hadeeth* it is stated that Allah says: "fasting is for Me and I reward for it." That is because fasting is *truly special worship*; *only* Allah and the fasting person know that it is *genuine*. The *genuineness* of fasting is *impossible* to determine except for Allah to do. A person could *pretend* to be fasting. Thus, *only* Allah knows whether or not it is *genuine*. It is *not* just "*not eating, not drinking, and abstaining* from sexual and other known *fast-breaking* deeds," it is the *intention before* and *practice* during the fasting that could *make* or *break* the fasting. Fasting was *institutionalized* and *practiced* by various religions and societies *before* Islam throughout the human history and communities. However, once *fasting* is *properly and genuinely carried out*, it is (i) one of the supremest personal feelings of *closeness* to Allah, as it *clarifies and distinguishes* the real faithful from others; (ii) it assures a person of the greatest *Godly recompense*; (iii) volumes upon volumes of books were written elaborating on the *great health merits* of fasting; (iv) Fasting is the most direct personal experience to *appreciate* the feelings of the needy; (v) Fasting teaches *discipline* and *moral* high grounds.

25E. The Qur'an The *Judicious*.

The *characterization* of The Qur'an as "*The Judicious*" is mentioned in The Qur'an The Judicious *twice*, "*The Book The Judicious*" (S10:1) and "*The Qur'an The Judicious*" (S36:2). This characterization is associated, and Allah knows best, with the *wisdom* of the *Hajj* (Pilgrimage) to Makkah. So it applies to *both*, the *major* (full) *Hajj* or the *minor Hajj* (the *Omrah*). However, in *both* cases of *Hajj*, the person who makes the *Hajj* experiences (i) the travails and tribulations of journeying, a *wonderful learning experience* for all; (ii) coming across *new territories*; (iii) coming in *contact with new peoples*; (iv) engaging in *disciplining* him/herself to *strict criteria* of various physical life activities and rituals; (v) *winning the greatest prize of a life time*, coming back as *fresh* from all the personal sins and wrongs as the "*new born*."

26. Similarly, there are *thirty-seven*⁵⁰ characterizations *naming* Mohammad (SAWS) *none* employs the word “holy”

The Qur'an *mentions* Allah's Messenger and Prophet, Mohammad (SAWS), by *five proper* names. However, in the books of *Hadeeth* there are *thirty-two additional descriptive* names for him (SAWS); *none* of those names employed the word “*holy*” in *any way, form or shape*. In the Arabic mode, *at no time anyone referred to* Mohammad (SAWS) using the word “*holy*,” *directly or indirectly*. The *five proper* names The Qur'an mentions for Mohammad (SAWS) are:

1. Mohammad. 2. Ahmad. 3. Abdullah. 4. Taha. 5. Ya'seen.

The rest of his names are *descriptive* of his *character* (SAWS), i.e. his *characterizations* (SAWS).

27. The Arabs and their language are *honored*; they are to spearhead The Qur'an and its message through Arabic language

For myriads of reasons, covered in some details, in my book, *The Future World Order*, Volumes II and I in varying degrees. Allah is: “Ever/Stout Doer for what [He] wants” (S85:16). The Arabs became the *spearhead* for the message of Islam from its very *inception*. Their language became the *language* of The Qur'an, the true word of Allah. Perhaps it is *germane* and *illustrative* to reiterate and paraphrase what we said about the Arabic language in some details in Volumes I and II of our book, *The Future World Order*. Here are some excerpts in part:

The Arabs for millenniums lived a meager life in the periphery of all civilizations in their barren desert. Prior to Islam, their *contribution to the rest of humanity apparently was none*. However, they possessed a *unique, highly polished, and fantastic* Allah given language, of which they were *masters*. During the pre-Islamic era they nearly *perfected a linguistic industry*, and made *annual* events thereof—events which were *unheard of before, any time anywhere*. The Arabic language is amply helpful in this respect—for its *words and antonyms* are *encyclopedic* in coverage and abundance. There are many terms for various words—e.g.: “sword,” “camel,” “dog,” “tent,” “mountain,” “valley,” “love,” “hunting,” “milk,” “rain,” “wind,” “cloud,” etc. The terms run into the *dozens* and sometimes into the *hundreds*. Thus, for instance, there are “60” words to mean “dog”—and *no two words are identical*. There are *shades* of meanings *unique* to each. That means the language is rather rich in vocabulary. Each word is an *individual concept*—i.e. a *thought*. Thus, the language encompasses a plethoric supply of ideas and words. There are *five hundred* words for the “sword” and about *48 words* to describe the 24-hour (day/night) period. Thus, instead of saying (in English): “morning,” “noon,” “afternoon,” “evening,” “night,” and “midnight,” in Arabic the *48 words* (not all are commonly known) describe almost each 1/2 hour of the 24 hour time span. It is *not* on the basis of coining two words to make one, (such as “afternoon”). It is rather a *single* word describing a *specific* time span. The Arabic language is root-based. It has about *sixteen thousands* word-roots (16, 000). Each root is logically-based, i.e. such roots are rationally-derivative; and so a word can be *conjugated* quite numerously. Imagine *conjugating* (giving all various forms) each root multiple times, to derive various actions, verbs, nouns, adjectives, etc. For example take a short list with respect to the *adjective*, and on it you gauge and measure accordingly:

- a. Adjective nomen (name), and b. Adjective being,
- c. Adjective comparative, and d. Adjective superlative,
- e. Adjective designating action as natural, not natural, permanent, not permanent,
- f. Adjective designating state as beginning, actually in progress, about to begin,
- g. Adjective intensive, and h. Adjective passive,
- i. Adjective numeral, denoting 1, 2, 3 or more but less than 9, in the tens, of abundance, of multitudes,

⁵⁰ Names such as: 6. The Messenger of Allah. 7. The Prophet of Allah. 8. The Illiterate. 9. The Lamp. 10. The Bringer (or Most Bringer) of good tidings. 11. The Warner (or Most Warner). 12. The Illuminator. 13. The Inviter. 14. The Manifester, Clarifier, Explainer. 15. The Witness. 16. The Most Fervent (Eager), *desiring the best for his people*. 17. Most kind. 18. The Most Merciful. 19. The Exclusively Chosen. 20. The *trustworthy*. 21. The Truthful. 23. The Inviter. 24. The Seal. 25. The Multitudinously Mercy Giver. 26. The *Compassionate*. 27. The Explainer. 28. The reminder. 29. The Smiler. 30. The Killer of enemies of Allah. 31. The Dependent on Allah. 32. The Opener. 33. The Gift of Mercy. 34. The Gift of Grace. 35. The Guide. 36. The effacer. 37. The Gatherer.

j. For all the above considering it for 1,2,3, or more, feminine for 1,2,3, or more, masculine for 1,2,3, or more, diminutive, for 1, 2, 3, or more, or enormous for 1, 2, 3, or more. No other language has that many word *roots* and *logical derivatives*. The Arabic language is the *longest living* language there is. It is more than *80 centuries* old (8, 000 years old). Poets *before Islam* engaged in a mind busting linguistic *adornment* for their poetry, Section 28 next.

28. Mind busting linguistic adornments

Poets *before Islam* had a “field” with their poems and how to beautify them with the overwhelming (“mind busting”) linguistic *adornments* and *highly descriptive* yet *laconic* terms. Bombast (grandiloquent) and declamation (oration) reached a lofty zenith of magnificence. Their poems were *hallmarks* of eloquence, elocution, allusion and alliteration, originality, substitution, figuration, conjugation, hysteron-proteron, synecdoche, rhetoric, analogy, and parallelism; metonymy, appropinquation (approximation), interpolation, accompaniment; compensation, assimilation (comparison), nunnation for quavering or prolongation for modulation, epithet, sarcasm, and paradigm. Such were only a few examples of what was involved. All that, plus a lot more, prompted the poets of the time to be artful, flowery, and simply beautiful in their poetic expressions and poems. Moreover, they engaged in a razor edge competition: to excel and outdo one another. In such an environment The Qur’an descended to all the Arabs *outstripping* and *surpassing* their linguistic most *powerful* abilities at the zenith of competence by *immeasurable* standards.

29. The Qur’an surpassed even the loftiest and most splendid poetry; it is unique and in a class by itself

Thus, within such an environment of linguistic *elegance* and *eloquence*, plus the plethoric supply of words and antonyms enriching the Arabic language, The Qur’an descended. As a result of such a descending, Arabic language was further propelled to even a *higher* zenith of polish, magnificence, and splendor of expressions, through the mouth of the “*unlearned*” Mohammad (saws). Mohammad (saws) was *never* known to be an orator (a rhetorician), poet or even a public speaker. The Qur’an not only *surpassed* but even *challenged* that lofty magnificence and high splendor. For lack of a better thing to say, they said it was “*forged*”. Why forged? They claimed that Mohammad (saws) had “*forged*” it. At first The Qur’an *challenged* anyone alone or assisted by others (save Allah) to produce “*ten forged*” *Surahs* like that of The Qur’an. That challenge was not answered, as anticipated. The Qur’an says:

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ
وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾ هود: 13

“Or say they^z: [he] forged it^x; let-say [you^s]: then *oto* (let-come you^z) by ten *Sumaren* (Qur’an Subdivisions) forgeries^w like it^x; and let-summon you^z whomever you^z could of lesser than Allah, if you^c were *ssa’deqeena* (always truth enforcers)”. (S11: 13)

Later on The Qur’an *challenged anyone alone or supported by all others (save Allah)* to produce one single *Surah* like that of The Qur’an. Also that was *not* answered. The Qur’an says:

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا بَزَلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُوْرَةٍ مِّثْلِهِ
وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾ البقرة: 23

“And if you^c were in suspicion of what *nazzalna* (We repetitively descended) on Our *ab’dē*⁵¹ (slave), then *oto* (let-come you^z) by a *Suraten*⁵² (division of The Qur’an) of its^x like; and let-summon you^z yourⁿ witnesses⁵³ of lesser than Allah, if you^c were *ssa’deqeena* (always-truth-enforcers).” (S2: 23)

In fact, The Qur’an informed assuredly and clearly that even if *all* the humans and the *Jinn* were to gather together (*trying*) to produce the like of The Qur’an, they would *not* and could *not* do that:

⁵¹ The word “*ab’dē*” = “slave,” the *denotation* of this word is *vastly paradoxical* with respect to Allah vis-à-vis the *huma.s*. See the *Lexicon* attached to this *Translation* for an elaboration.

⁵² See the *Lexicon* attached to this *Translation* for this *proper name* of a *division* of The Qur’an.

⁵³ These are the *idols* whom they worshipped and claimed to bring them *closer* to Allah; or the *ones* who *bear witness* by seeing or hearing of some thing, especially the *linguistic orators and rhetoricians who render judgment as to the best poem or speech*. They were *challenged* to call on all their helpers, except Allah, of all the *idols* and the *linguistic orators and rhetoricians* to come to their assistance to *produce the like* of The Qur’an.

﴿قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا﴾ الإسراء: 88

“Let-ay [you^s]: indeed if gathered the humans and the Jinn to *ya’ato* (come they²) by like this [The] Qur’an, not *ya’atona* (come they²) by its^x like, even (if) were some for some (were) *dha’beeran* (backers/supporters)”. S17:88

* Notice this great *Ayat*^w says: (1) “بمِثْل” “by like” and not “like.” (2) That is to say, the great *Ayah* elegantly but more importantly *indicatively* employs the particle “ب” in the word “بمِثْل”. Such particle has about *twenty* different meanings and implications, among them: (a) “المجاورة” = *disregarding* of, (b) “الإستعلاء” = *superiority*, in the sense of *urging to go beyond* or of course *leave alone*, or consider *condescendingly*; and (c) “التبعيض” = *portioning*. All that suggests, and Allah knows best, that since it is *not* possible for them *all* to produce even something that *looks* like The Qur’an let alone *like* The Qur’an itself, therefore (a) *disregard* them, (b) *go beyond* them in a *superior* manner, as they are *not* worthy of the task and (c) they are but *a party* of such *flunkers*. All other English translations of The Qur’an known to this translator *miss* such subtleties as covered in this asterisk and *many others like it* to come, Allah willing, because their translation is *interpretive* and *flawed*, surely not *verbatim/textual*.

30. The conclusion is: The Qur’an *cannot* be the synthesis of the human beings, singly or collectively

The conclusion is that The Qur’an *cannot* be the *synthesis* of the human beings, by *singular* or *collective* efforts. For over 14 centuries so far, no one alone or supported by any/all others, came up with “*by-the like*” let alone the *like* of The Qur’an, *even in part* let alone in whole. Human synthesis of The Qur’an is truly *impossible* in all its aspects—be it the *text*, *context*, or the *syntax*. There were some feeble and indeed foolish attempts made by some people but all were so insubstantial, stupid, and laughter inducing efforts. Clearly, Allah knows His challenge. And that is why He made it, knowing full well, through His foreknowledge and Omniscience, in advance that no one can ever stand to the challenge. Only The Creator of all things knows how—because *He* is the Creator, Fashioner and Omniscient. Thus, Allah’s open challenge stood, and shall continue to stand *forever*. It is not only the *linguistic synthesis* difficult as it is, but also the ideas and the *eternally accurate and ever renewing information therein in all fields of human knowledge*.

31. Each challenge is according to the corresponding knowledge and skill of the challenged people

Clearly, Moses’ and Jesus’ (pbuo both) miracles were *specific* and for a *one time occurrence* of each, for those present *then* to experience, appreciate, and be impressed with the extraordinary phenomena. But The Qur’an as an *eternal miracle*, only *linguistically* expressed in an *intellectual and scientific Marvel* for all of the humankind *throughout the ages*. Therefore, The Qur’an will remain *eternally: unique, informative, and inimitable* in its perspectives and panoramas. Also the information in The Qur’an will *always* be everlastingly *fresh*, depending on the level of man’s *empirical achievements* at any given time—which really depends on the individual’s *general knowledge* of his/her era, *deductive, detective, and inventive capacities*—i.e. deducing, or detecting the *specific(s)* from the *general* principle, the *vice versa*, or the inventing and discovering of something all-together anew.

32. The Qur’anic information is *divine, unattainable* by man except through Allah’s *design, permission, and revelation*

The Qur’an is *not* a book in any *specific* discipline of the humanities, save *religion*. Nevertheless, it contains *signs* and *clues* (sometimes *explicit* sometimes *implicit*) concerning the true nature of things in all human endeavors, a fact knowable to some and unknowable to most. It also contains *facts* concerning the *nature* of the *universe, its contents and their creatural behaviors*—including man (see Section 30 next). The challenge remains in how to *discern* or *decipher* those signs or clues in the respective areas of concerns or disciplines. Discerning and deciphering will occur at *predetermined* quanta by Allah, in a specific time, place, way, and through a person or persons. For elaboration see my book, *The Future World Order, Vol. II, Chapter 24*.

33. The Qur'an elucidates on *everything*, and ultimately explains itself by itself

33A. what is great about The Qur'an is that it is "an exposition/elucidation for everything."

Such is a fact known by some and not known by most. The Qur'an says:

﴿وَوَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ﴾ النحل: 89

".....and *nazzalna* (*We repetitively descended*) on you^s The Book,
an exposition/elucidation for everything" (S16:89).

33B. and also, in another Ayah:

﴿فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾ الأنبياء: 7

"....so let-ask you^z the *Thekre* (*The Qur'an/ The Book*)
folks^w *en(if)* you^c were not knowing you^z." (S21:7).

The Qur'an addresses *every* conceivable aspect in this life and the hereafter to the humanly-knowable extent. Knew such a fact who knows it and did not know it who does not know it. The Qur'an *specifies* what it had *generalized* previously and *vice versa*. But *ultimately* The Qur'an explains itself by itself, as shown time and again.

In the above Ayah, The Qur'an in *unambiguous and clear* terms directs *everyone* to: (1) seek *authentic* knowledge through those *who know*; and (2) avoid judging by presumption.

33C. clearly The Qur'an says:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ﴾ الإسراء: 36

"And let-not *ta'gfo* ([*you*]^s judge by *perspicacity and presumption*)
what (*is*) not for you^s by it^x knowledge" (S17:36).

33D. let us illustrate. In *general* terms The Qur'an says in:

﴿وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ﴾ الذاريات: 18

"And by the *as'ha're* (*dawns' ere*), they
yastaghferona (*seek forgiveness they*)" (S51:18)

33E. in *specific* terms The Qur'an says in:

﴿إِلَّا آءَالَ لُوطٍ نَّجَيْنَاهُمْ سَحَرًا﴾ طه

"....except (Lott's) *aa'la* (*family/ house/ kin*) *najjayna* (*We iteratively delivered*)
them by a *sa'har* (*dawn's ere*)." (S54:34)

The lesson to be learned from the above, **33A-33E**, is: (1) The Qur'an addresses **everything**; (2) The Qur'an *generalizes* and *specifies*. (3) The Qur'an *ultimately explains itself by itself*, i.e. where the *generalities* are specified and the *specificities* are generalized. (4) The *generality* is by the *as'ha're* (*dawns' ere*) *seeking forgiveness*. The *specificity* is that (Lott's) *aa'la* (*family/ house/ kin*) were *delivered* by a *sa'har* (*dawn's ere*).

So one has to be **fully knowledgeable** about the **whole** Qur'an in order to understand it in **context** and find how it explains itself by itself. The greatest lesson is **never** take The Qur'an **out of context**. As such an act is not only **sinful** but the doer would be a **laughingstock**.

34. The Qur'an and the *Sunnah*, touch on *every* conceivable human endeavor and the universe, directly or indirectly

In addition to The Qur'an, there is the *Sunnah* (*Prophet's speech/ actions*), which *complements* The Qur'an by *explaining* some of it or some aspects of it. For example the *Sunnah* *specifies* or *details* the "*generalities*" in The Qur'an. Also, the *Sunnah* elaborates on some *specificity* in The Qur'an. Hence, The Qur'an and the *Sunnah* both completely address *every* conceivable human endeavor, giving rise to *bases and sources* of the *Sharey'ah* Laws. However, the *two* (i.e. The Qur'an and the *Sunnah*) *inherently prompt the mind for their rational complement, the Sharey'ah Analogy*. By *Sharey'ah analogy* we mean, *Sharey'ah* scholars through *analogy*, would *deduce* or *infer* and reach *informed Sharey'ah judgment* of an *unknown situation* based on *comparisons* of the *similarities* of a *known Sharey'ah situation*. Thus, when The Qur'an is *coupled* with the *Sunnah* and the *Sharey'ah analogy* the result is a *quantitatively complete*,

qualitatively perfect and proportionally balanced code for laws of life for a divine-guidance, producing righteous and balanced living suitable for all the humans for all times and places. That is in addition to dealing with the Universe in terms of creation, contents, and history, i.e. past, present, and future. Thus, the trio, The Qur'an, the Sunneh, and the Sharey'ah Analogy directly or indirectly expound on every conceivable human endeavor and the nature of the Universe and deal with all in the most perfect rational and scientific way. After all it is from Allah, The Almighty, The Creator, The Omniscient and The Omnipotent.

35. The Qur'an designates and the *Sunnah* complements

The Qur'an is *clear and unambiguous* in terms of *designating* the *pristine Sunnah* is there to *complement and explain* The Qur'an. The Qur'an says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ الحشر: 7

“And whatever the messenger *aa'takum* (*accorded you*^b) so let- you^z take it^x and whatever [*he*] forbade you^b regarding it^x so let-you^z cease (*doing its*^x).” (S59:7)

The Qur'an also says:

“And not [*he*] pronounces by the *hawa* (*tendentious liking*).

Not it^x (*is*) except a revelation^x being revealed.” S53:3-4

Clearly the pronoun “[*he*]” in the above *Ayah* refers to The Messenger and the Prophet (SAWS); and the “it^x” refers to his pronouncements. As a matter of fact, if it were *not* for the *Sunnah*, Muslims would *not* know *how* to *pray, perform Hajj, or give Zakah*, or do *most*, if not all, the worships to Allah. It is the *Sunnah* which *designates, explains and elaborates* on whatever The Qur'an states in *generalities* that *need specificities*. Also, the Messenger (SAWS) said: “You pray as you saw me praying.” On *Hajj* (Pilgrimage) occasion, he said: “Take from me all your rituals.” Clearly all that makes a lot of valid logic and a good deal of good rationale. Thus, those that claim that “they go by what The Qur'an says *only*,” i.e. they *want to be oblivious* of the *Sunnah*, could not be more *wrong*, by the *verbatim* of The Qur'an itself, in light of the above quoted *Ayah* (S59:7).

36. The Qur'an is: *both self-evidently true and accurate, or ultimately bound to be true and accurate by experience and/or scientific means*

Believers in The Qur'an take its entire contents to be *right and true* on the basis of faith, when they do *not know*. They take it like that on the basis of *empirical science* when they *do know*. These bases served the believers well in the past and will serve them well in the future. They reckon that The Qur'an is for all ages, places, and social strata. Therefore, what they do *not currently* know is not necessarily conclusive. As time progresses and man acquires greater maturity, experience and *conclusive* (i.e. confirmed) *scientific knowledge*, invariably and inevitably the *rightness and veracity* of The Qur'an will prevail, as it did since its revelation. The Qur'an shall stand *absolutely perfect*. The Qur'an is Allah's (the Omniscient's) Word. Scientific *confirmation* comes only after a series of (*divinely predetermined*) stages, through *empirical* observations or findings, scientific hypotheses/theories, and last a *confirmation law*. At the stage of *scientific certainty*, through a *confirmation law*, The Qur'anic Marvels *shine* with greater brilliance and flying colors. This takes place throughout the history of mankind, *proving for each successive generation* that The Qur'an is beyond doubt, *is the true word of Allah to guide humanity divinely and so to ultimately save it*.

37. The Qur'an is: *consistent and error-free. It is meant to be for all locales, ages and peoples. Its synthesis is *divinely* made*

Although The Qur'an came down over a long stretch of time (over 23 years) and geographic locations *piecemeal*, its syntactical arrangement is *most amazing*. Each word, phrase, sentence, or Marvel is *arranged by divine designation*. The Prophet (SAWS) once in receipt of any Qur'anic revelation, not only he *memorized* it, but *immediately dictated* it to one of the amanuensis (writers/registrars of the revelations) and told the amanuensis (by Allah's *designation*) *exactly where* to place whatever that was revealed in a *particular* place of a *Surah*—i.e. telling them to place the new revelation *before* such and such, and *between* such and such (Marvel or *Ayah*). The Prophet (SAWS) had *no say* as to such *exact placements* of the various words, phrases and Marvels. Yet at the end, we have a *perfectly consistent*,

ageless and absolutely consistent narration. There is no discrepancy whatsoever making a *self-evident proof* that *it is divine*. Also given the historical piecemeal revelation of The Qur'an, and its syntactical arrangement over that many years and geographic locations, if it were of human making, then *inconsistencies* and *discrepancies* were *bound* to have *occurred* in it. Nevertheless, based on *objective* examinations of The Qur'an one is *amazed* to find that the *entire* contents of The Qur'an to be rather *miraculously harmonious and rationally consistent—without any error or discrepancy whatsoever*. This is a *miraculous phenomenon* by any human standard. Such a phenomenon could *not be coincidental*. It is *by divine design*, to be a *sign by and of itself*. No human product can even claim a likewise model. No wonder, because it is Allah's Work. The Qur'an states such a phenomenon—urging all concerned to ponder and reflect over The Qur'an:

﴿أَفَلَا يَتَذَكَّرُونَ الْفَرَانَ وَلَوْ كَانَ مِنْ عِنْدِ
غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾ النساء: 82

“Do then not ruminate they^z The Qur'an^x; and had [was^x/it^x] from *ende*(springing of) other than Allah, surely(would have) found they^z in it^x multitudinous difference.” (S4:82)

Of course, the *nonobjective*, the *ignorant*, or the plainly *stubborn*, as well as the *bigoted* would “*see*” inconsistency or discrepancy *regardless* of whether such inconsistencies or discrepancies *exist or not*. For such (stubborn/biased) people we shall beseech (pray to) Allah to illuminate their minds and hearts and divinely-guide them to the aright-path. However, the fact remains that **The Qur'an** is the Book *most accurate and most perfect all around*. Falsehood *cannot* even approach it from before or behind it, as **it is the embodiment** of the Right and the Truth from Allah, The Omniscient, Who is The *Hakeem* (Possessor of the ultimate wisdom) and worthy of the praise and thanks—Allah says:

﴿لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾ فصلت: 42

“Not *ya'atet* (comes to) it^x the falsehood^x from between its^x both hands⁵⁴ and nor from its^x rear; [*it's*] a descending from *Hakeemen*⁵⁵ (the infinite *hekma*)^{w56} possessor), *Hameeden* (multitudinously praised, multitudinous praiser He)”. S41: 42

There are numerous *Ayat* in The Qur'an confirming that The Qur'an is the Right from Allah:

﴿إِنَّهُ الْحَقُّ مِنْ رَبِّكَ﴾ هود: 17

“Verily it^x (*is*) the right from your^t Lord”. S11:17

Such a testimony is all that is needed as *sufficient and necessary attestation* from Allah Himself to support The Qur'an, His true Word. The Qur'an has its own style of expression. Since The Qur'an is *unique*, so is the Qur'anic style, requiring a *unique* translation, that *chooses the right word and adheres to the integrity of its verbatim text at all times*.

38. Most serious is the *inaccurate* translation due to *improper* use of words, phrases or extrapolations

Following are *two* examples of *inaacurate* translations, taking a *word* in an *Ayah* and a *phrase* in another (although there are *other words/phrases* in this example *not* being addressed):

Example # 1 (*inaccurate word usage*):

“Set forth to them
The parable of two men:
For one of them We provided
Two gardens of grapevines
And surrounded them
With date palms:
In between the two
We placed *cornfields*.” (Emphasis is added). (S18:32)

⁵⁴ This is an Arabic *tongue-expression* meaning: *before it, in front of it*.

⁵⁵ For the word “حَكِيم” see the *Lexicon* attached to this *Translation* for “الحكمة.” the derivative of “حَكَم.” Because of Allah's *foreknowledge* about *all* things in their *pre* and *post* existence effects *all-around*, and His *perfectly* sound choice and *use* of things in their *proper place and function* to produce the best desired immediate and ultimate results, He is “حَكِيم” = *infinite hekma* Practicer. Also, “حَكِيم” = “مَحْكَم,” that is Allah-perfected, according to Qur'an commentators, as in (S44: 4).

⁵⁶ The English word “wisdom,” inextricably linked to human *deficient* knowledge and *incomplete* experience, is *highly inadequate* term to describe its supposed Arabic equivalent “hekma.” See the *Lexicon* attached to this *Translation*, for an exposition of the word “hekma.”

A. The word in reference is the last word in this *Ayah*, namely the word “cornfields.” In fact, The Qur’an does *not* use the word “cornfield,” *per se*, at all. Also, the words “tillage” or “cultivation,” words used in this connection by others, are also *not* the word The Qur’an uses either. If Allah meant the words: “tillage,” or “cultivation,” or “cornfields” (for that matter), Allah would have done so. But Allah did *not*. The word Allah used is: “*ẓar’a*,” rooted in the Arabic word “*ẓara’a*,” a word which has no English equivalent *per se*. The word “*ẓar’a*,” has very significant implications, see B next.

B. The word “*ẓara’a*,” which The Qur’an uses means: the green standing crop, just before harvesting, or the vegetation as it just sprouted. The English language does *not* have an exact equivalent for the Arabic word “*ẓar’a*,” a word that is rather precise, descriptive, connotative and denotative. It involves an act of Allah Himself, which the human beings are *not* capable of doing. Human beings till, cultivate, sow, water, and expose all that to the sun; but Allah alone is the One Who makes the “*ẓar’a*,” i.e. after we till a cultivable land, sow the seed in it, water it, and expose that to the sun, by leave (ordained Laws) of Allah, He will make it to germinate and sprout, producing the “*ẓar’a*” we are discussing. Thus, the proper thing to do is transliteration of “*ẓar’a*” with a parenthetical and a footnote explanation:

﴿وَجَعَلْنَا بَيْنَهُمَا زُرْعًا﴾ الكهف: 32

“And We made between them both “*ẓar’aa*”⁵⁷. S18:32

C. To confirm the fact that Allah and He alone, is the One Who makes the “*ẓar’a*,” He stated in another *Ayah*, something that is obviously indisputable in the mind of the perceiver. Consider the following *Ayah*:

﴿أَفَرَأَيْتُمْ مَا تُمْنُونَ * ءَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ﴾ الواقعة: 58-59

“Have seen you^z what ejaculate⁵⁸ you^z; are you^z creating it^x or (are) We the Creators [of it^x]” (S56:58-59)

D. Clearly, *no one disputes* the fact that the ejaculated semen is the making of Allah, and *not* anyone else. This *Ayah* (S56:58-59) precedes the *Ayah* of the “*ẓar’a*,” and this same *Ayah* of the “*ẓar’a*” is followed by another *Ayah* of (pure water) in the rain-loaded cloud, which *only* Allah is capable of making, and bringing down from high, a special kind of clouds. Allah says:

﴿أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ * أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ﴾ الواقعة: 58-59

“Have then seen you^c the water^x which^x drink you^z; have you^z descended it^x from the *muẓn*⁵⁹ (bearers-of-pure-water-clouds) or (are) We the *munẓeloona*⁶⁰

(Causers of its^x descending).” S56:68-69

E. Also in another *Ayah*, in connection with the word (“*ẓar’a*”)

- “*ẓar’a*,” rooted in “*ẓara’a*,” past tense;
- “*yeẓ-ra-a’o*” the future tense;
- “*ta-ẓra-a’oon*,” you (in the masculine plural) make the “*ẓar’a*”; and
- “*taẓ-ẓare-a’ona*” you (in the masculine plural) make it to be “*ẓar’a*.”
- “*aẓ-ẓare-a’oon*,” makers of the “*ẓar’a*.”

F. Allah inquires, surely *not* to uncover unknown facts, because Allah knows all the facts in advance. Therefore, the inquiry is determinative and conclusive, i.e. Allah and the perceiver of the inquiry already know the answer on obvious bases. Allah says:

﴿أَفَرَأَيْتُمْ مَا تَحْرَثُونَ﴾ ﴿أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ﴾ الواقعة: 63-64

“Have then seen you^c what you^z till; are you^f “*ta-ẓra’a’ona*”⁶¹ (you^z cause to germinate) it^x or (are) We the “*ẓa’are-aon*”⁶² (the causers of its^x sprouting).” (S56: 63)

⁵⁷ See the *Lexicon* attached to this Translation for an elaboration of this word, for which there is no English equivalent. However, generally it means: green standing crop, just before harvesting, or the vegetation after sprouting.

⁵⁸ Incidentally, all the translations this translator came across use the word “emit,” instead of ejaculate, which The Qur’an literally and accurately employs. There are reasons for the use of ejaculate rather than emit. All the meanings of “emit” do not satisfactorily describe the specific meaning intended. The dictionary meanings of the word “emit” are: 1. to give or send out matter or energy; it also means: 2.a. to give out as sound; utter, and b. to voice; express. Thus, none of those meanings is appropriate for the intended Qur’anic meaning. Again, if Allah intended “emit” He would have used it. However, He did not; and instead He used the more precise word for the intended meaning to be conveyed, by connotation and denotation, and designation in addition to the stated textual syntax. The word “ejaculate” gives precise, specific and unmistakable description. In fact, no other word could serve this intended purpose in such direct, precise and laconic diction. This is the truth. And Allah says that He is not “shy” to tell the truth. In The Supreme Qur’an it is clearly stated in a certain *Ayah* that tells the right. No one should shy from telling the right. The respective *Ayah* is: “And Allah discomfits not from the right.” (S33: 53).

⁵⁹ “*Muẓn*” are the clouds, or the white clouds, that bear very pure water, not any water.

⁶⁰ The word “*munẓeloona*” is plural, masculine subjective noun, meaning the causers of the descending. Hence “*munẓeloona*” has no English equivalent. Descender= one that descends, gives a different meaning.

⁶¹ Meaning: cause it to germinate, sprout, and become crop ready for harvesting. Some translators use the word “grow.” Only figuratively, the word “grow” can be used as a synonym for “*ẓar-a*.” Grow=Nama or Yanmee, or Yanmo for adding to wealth, finance, fuel to fire, or adding more seeds to the soil in order to produce more quantity, etc. However, it is not suitable for the specific meaning intended by the Great *Ayah*.

⁶² Meaning: Causer of it to germinate, sprout and become crop ready for harvesting.

- G. There are many such *Ayat* that state such *determinative* inquiries, where the answer is *obvious* to the astute, if not the *normal* intelligence of any one.
- H. Clearly, in the case of ejaculation of *semen*, no one *creates* it but Allah. Similarly, the “*zar’a*” is the *making* of Allah, and Allah *alone*.
- I. Also, the *bringing down* of the “*muṣṣn*,” *pure water from the clouds bearing such water*, is only Allah, Who can do that. Thus, we have three different items that are *subject only* to Allah’s *creation, bringing forth or down--the semen, the “zar’a,” and the “muṣṣn,”* respectively. Obviously, on pondering the use of any word in The Qur’an, it will be vividly clear to the astute that such use is a *miracle in and of itself*. When a deeply-knowing person reads The Qur’an in Arabic he will definitely conclude that no human being can make such choices that will turn to be so *absolutely descriptive, exact, denotative, connotative, designative, eloquent and elegant* all at the same time and at *all* times. Only Allah can make such *miraculous choices and their proper combinations*. That makes The Qur’an to be *unquestionably* the true word of Allah, just on the basis of such *linguistic miracles* that are indeed *multitudinous*.

Example # 2 (inaccurate translation of an *Ayah* S3:139:

139: وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٩﴾ آل عمران

- A. “So lose not heart,
Nor fall into despair:
For ye must gain mastery
If ye are true in Faith.” S3:139
- B. “Faint not nor grieve, for ye will overcome
them if ye are (indeed) believers.” S3:139
- C. “So do not become weak (against your enemies),
nor be sad, and you will be superior (in victory),
if you are indeed (true) believers.” S3:139.

The above three translations, quoted from the “*best*” currently available English “translations,” are for the same *Ayah*. May Allah be kind and plentifully reward those translators who, I think, must have done their *utmost* to come up with those “translations” as quoted above. However, *none* of them is satisfactory. Let us take each individually.

But first let us establish the *proper* translation of the *Ayah* as it appears in The Qur’an, famous for its *brevity, succinctness, eloquence and elegance*. The *Ayah* says:

“And let not *ta’heyno*⁶³ (*you^r: weaken/ love the world and dislike death in the cause of Allah*) and let not sadden you^z while you^f (*are*) the *a’alawna* (*uttermosts/ uppermost-ones*), if you^c were believers.”

- A.1. The glorious *Ayah* neither contains nor implies the word “so,” but it begins with “and.” Furthermore, “lose not heart”=be discouraged not. The word used in the *Ayah* says: “let not *tabeyno*.” **First** the word *linguistically*: is a *command-verb*, derived from *wahn*=“*weakness*.” Thus it is commanding the *present plural masculine* not to succumb for/to weakness. There is *no* English equivalent for “*theno*.” **Second** *Al-Wahn*, as **explained/defined** by Mohammad (SAWS) is: *love of the world and a dislike of death in the cause of Allah*, see 21363 *مسند الإمام أحمد برقم* for *Hadeeth Al-Wahn*. Thus, the proper translation for the *Ayah* is as shown above. So, it implies *more* than “loss of heart or a discouragement.” The Qur’anic words are very *brief* but are *packed* with meanings.
- A.2. “Nor fall into despair” *per se*, is totally *not* mentioned in the *Ayah*. The *Ayah* says: “and let not sadden,” again commanding the *present plural masculine* not to “sadden,” it neither carries nor implies the *strong* notion of “falling into despair,” which means *losing all hopes, or being overcome* by a sense of futility, defeat and resignation.
- A.3. “For ye must gain mastery,” may Allah forgive the translator for such a “translation.” This “translation” is *totally out of line* and is *not what* the *Ayah* says at all. The *Ayah* *conclusively, determinatively and unambiguously* says: “while you^f (*are*) the upper-mosts.” Really *true* Muslims are *always* the *a’alawna* (*uttermosts, upper-mosts*) because:

⁶³ For the word “*تَهِنُوا*” see footnote 32 above.

- i. The *true* Muslims believe in the *Singularity* of Allah;
- ii. The *true* Muslims *enjoin* by the *ma'aruf* (rationally acceptable and *Sharey'ah* sanctioned deed) and they *forbid* the *munkar* (rationally objectionable or *Sharey'ah* prohibited act);
- iii. The *true* Muslims had already *bested* the disbelievers in *Badr Campaign*;
- iv. The *true* Muslims' *cause is for Allah* and *their opponents is for the Satan*;
- v. The *true* Muslims' *argument is superior* to their opponents' argument, i.e. *their religion is superior to their opponents' religion*, as their religion is *Allah's making*;
- vi. *Ultimately the true Muslims shall prevail*, as Allah had stated this fact to them time and again in The Qur'an, provided they adhere to its commands;

Clearly Allah always comes to the assistance of the *true Muslims*. This fact *repeated* itself *time and again* in history of the Muslims. Whenever, the Muslims *adhered* to their great religion, they were *victorious*, i.e. "*a'alamna* (uttermosts, upper-mosts)." Whenever they were *less* than what they *should be* towards their *unmatchable* religion, they were *subject of defeat and humiliation*. This concept is mentioned in The Qur'an time and again, to *constantly* remind the Muslims of such an historical fact. Perhaps they *desist* from their sins and errors, *repent and go back to become good Muslims again*. Remember also that this *Ayah* is *first* (was for) addressing the *companions* of the Prophet (SAWS). Those *companions were the best generations of Muslims ever*. The Messenger of Allah (SAWS) said about them that they were the *best generation*, and the ones *after them are the next best*, and the generation after that are *the next, next best*.

A.4. The *Ayah* does *not* say: "if you are true in faith," *per se*, as alleged by this translation. The *Ayah* says: "if were you^c believers" plain, clear and without any further ado.

B.1. This translation begins with somewhat the *right* word. But it claims that the *Ayah* says or implies "grieve not." To "grieve" is to have grief, *deep mental anguish*, say from bereavement. The word "grieve" implies *more* than "sad," meaning unhappy.

B.2. The *Ayah* also does *not* say "for you will overcome them"; *nor* does the *Ayah* mentions the word "indeed" at all. Clearly the *Ayah* says: "if were you^c believers", plain, clear and simple.

C.1. The word "so" does *not* appear in the *Ayah*. Also the phrase "against your enemies," is *neither* in nor is implied by the *Ayah*. The *Ayah* has the word: "And" at the *very beginning* of it, which this translation *omits* altogether. Also, the *Ayah* says: "*and let not sadden you,*" in the *present* tense; and *not* in the form of "nor be sad." One might say, "*and let not sadden,*" and "nor be sad" are more or less equivalent. Fine, for the sake of putting the argument to rest, let us grant that to be the case. The **question is**: why state, use, or chose some words (or tenses) that are *not* in the *Ayah*, especially if *corresponding* words are available and are there for the taking? Improper choice of words, or tenses, could and would *eventually* lead to other *bad* choices that *do* make *significant* differences, if not *dangerously* change the meaning altogether.

C.2. the *Ayah* does *not* say: "you will be superior (in victory)," suggesting a *future becoming* (superior); and the *Ayah* totally does *not* state "in victory," as the *Ayah* stands. The *Ayah* clearly says that they *are* (in the *present* tense) superior. Also, the *Ayah* says: "if you^c were believers," plain, clear and without any further ado. This is *Qur'an*. There should be *no unnecessary* additions, deletions or alteration in it *whatsoever*, as that could /would, imply something else *not* intended.

C.3. Also, the *Ayah* does *not* say: "indeed (true)" as a *qualification* of the believers. The *Ayah* says: "if you^c were believers." Why should anyone introduce, I should say *interject*, perhaps *personal inferences or conjectures* (especially of an *interpretive* nature) in the translation of The Qur'an, that are *not* in it?

39. Examples of Qur'anic texts translated to mean more or less *same*, when in fact they are *profoundly different*

A. The Qur'an is in *Arabic*. For a divine wisdom Allah (SWT)⁶⁴ bestowed His generosity and honored the *Arabic language* by making it the *vehicle* of His exalted Word. The Qur'an says that He made The Qur'an "*Arabic Qur'an*." The relevant *Ayah* says:

⁶⁴ (SWT), meaning "The Existent" that is *before and after the existence of life in this world*. There is *no* word in English to convey *such* a meaning. So, my choice for "الحي" is "*The Pre-and-Post Existence Existent*" as closest to convey the message of such a great name.

﴿إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ﴾ الزخرف:3

“Verily We made it^x Qur’an Arabic, perhaps you^b cerebrate you^z.” (S43:3)

- i). The above *Ayah* states that The Qur’an is made Arabic, i.e. it employs the *Arabic vocabulary* as its *vehicle of expression*, therefore:
 - (1) The *linguistic meaning* of The Qur’an is as the Arabs know it (including the *implication, inference, connotation and denotation*) of *each word* is the *most paramount first step to consider and understand*.
 - (2) Also, The Qur’an is primarily *pronounced, read and written in Arabic*.
 - (3) In addition to the plethoric supply (superabundance) of words of the Arabic language, each word *shares many meanings* with myriads of other words but *only it uniquely represents the precise and exact specific meaning*. No other word will suffice, as *strictly speaking* there are no synonym in *The Qur’an*.
 - (5) Reading of The Qur’an (in Arabic) is a “worship” *in and of itself*.
 - (6) That is why in the Prayer *only Arabic* recitation (reading) of The Qur’an is valid.
 - (7) For *every single Arabic alphabet letter* of The Qur’an the reader receives *ten Hasanat* (plural of *Hasanah*=reward for good deed). Each *Hasanah* stands for *ten folds*, according to the true *Hadeeth*.
- ii). The above *Ayah* received *not so bad* a translation, save some, who *inaccurately* translated it as “*a Lecture in Arabic*.” But the over-all picture is fine. May Allah reward those translators for doing their utmost when they translated whatever they did? I believe that was their best possible.

B. The Qur’an is in Arabic-Tongue. Also, The Qur’an is descended in *Arabic-Tongue*, i.e. it is *expressed* in the perspicuous (easy to understand and to clarify) “*Arabic-Tongue*,” i.e. *idiomatic Arabic*. The Qur’an says:

﴿وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ﴾ النحل:103

“While this (*the diction of The Qur’an is*) a tongue-Arabic manifester.” (S16:103)

- i). The above *Ayah* received also *not so bad* a translation, although those translations did, *to a certain extent, miss slightly*; as some did *not* say “*Arabic Tongue*,” *per se*, and instead opted to say: it is Arabic “*speech*.” Yet, some others *dropped* the word “*tongue*” altogether and saw it fit to just say: “*in Arabic*.” This is Allah’s Speech. Therefore, when translating it, *no addition or deletion to its text* (by *implication or inference*) *should be contemplated, let alone carried out*, at all. Again we say may Allah *forgive* and reward those translators who *unintentionally* did what they did *not* mean to do or should *not* have done in the *first place*.
- ii). The above *Ayah* clearly states that The Qur’an is expressed in “*Tongue-Arabic*,” an idea well elaborated-on in Section 12 above, but summarily restated:
 - (1) The *sentence-constructs* of The Qur’an are of the *same general nature* as the Arabs express themselves, but in a *polished (improved) or designative* (divinely specified) form.
 - (2) Its grammar, style, syntax, implications, inferences, connotations, and denotations all are *inherent* in its dictions.
 - (3) Thus, Arabic *proverbs, similitudes, morals, ethics* and the like would be elemental to it.
 - (4) *Eloquence and elegance, brevity and terseness, homogeneity and rhyme for adornment and proportion, righteous tradition and worthy legacy* of Arabic all are *hallmarks* of its diction. Also, *figuration and substitution analogy and parallelism, compensation and assimilation* speech constructs would be *ubiquitous* in it. The aforementioned are but a *few examples* of how *lofty and magnanimous, splendid and superb*, the Qur’anic expression is. As stated earlier, put simply: it is *beyond replication*, even in Arabic let alone rendition into other languages.

Hence, for understanding The Qur’an (a) *firstly priority is to be given to its Arabic meanings, inferences, and implications*; (b) *secondly* to its *Arabic-tongue* expressions. Next (c): “*Arabic-rule*,” as discussed in **C**, next. And finally: *above all* according to the *Sharey’ah* requirements.

C. The Qur’an is by Arabic-rule. Allah says that He sent down The Qur’an (*harmonious with/ according to/ by*) “*Arabic rule*.”

﴿أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا﴾ الرعد:37

“We descended it^x (*by*) Arabic rule⁶⁵. S13:37

⁶⁵ See the **Lexicon** attached to this **Translation** for an elaborate exposition regarding this **vital denotative and connotative word, describing** the diction of The Qur’an The Supreme, **by Arabic rule**.

By *Arabic rule*, it is meant *following Arabic language rules of grammar and word-conjugation*, the morality and wisdom of the Arabs *as polished and improved by divine intervention*. I must quickly add that *morality and wisdom* in terms of many aspects, such as:

- (1) Genealogical *purity*,
- (2) Chivalry and personal as well as family *honors*,
- (3) Loyalty to the sense of *belonging*,
- (4) Generosity towards others, especially *hospitality* to the guest (i.e. any stranger),
- (5) Strongly *protective attitude towards the neighbor*, and
- (6) Strongly *protective attitude towards the wronged or the unjustly treated entity*.

It is with respect to *this* Magnificent *Ayah* those other translators had *unintentionally inadequately* translated it, in fact they misinterpreted it, thereby they had *missed* greatly.

D. Last and most paramount are the *Sha'rey'ah* imperatives.

Clearly there are *Sha'rey'ah imperatives* that have *precedence* over all considerations, including A,B, and C above. Such *precedence* as represented by: Allah's (SWT) *prescriptions or proscriptions*, or His Messenger's (SAWS) *directives*. For example: the word "الحج" = the pilgrimage. In Arabic "الحج" = the pilgrimage, means the going to a *particular* place, *any* place, *any* time for *any* purpose. However, when used in terms of *Sharey'ah* it means going to: a (1) *particular place*, (2) at a *particular time*, (3) to *perform particular (prescribed) rituals*, and (4) in *compliance* to Allah's *prescriptions* and His Messenger's *directives*. So, now the word "الحج" carries a *different* meaning than its pure *linguistic* meaning.

The above three perspicuous and eloquent *Ayat* in A,B, and C state that The Qur'an is: (i) in *Arabic*; (ii) in *Arabic-tongue*, and (iii) by *Arabic rule*, i.e. (*harmonious with/according to*) Arabic language rules of *grammar and word-conjugations*.

Clearly, *each* of those three *distinct* expressions in (i), (ii), and (iii), has its *specific meanings and implications*. All other translators, *unfortunately*, do *not* make sufficient *distinction* in this respect, and thus do a great *injustice*, to the *texts* and their *implications*, as we shall show in the next Section 35. All Qur'anic expressions are *precise, exact, exalted and eloquent*, i.e. exceedingly dignified in form, style, and tone with respect to the *diction*. With respect to the *meanings*, they are *highly packed but elegant*, yet *immutable and unique*, i.e. *very articulative, persuasive, fluent and highly designative*. However, those other translators, may Allah forgive and reward them plentifully, for one reason or another, hastily *glossed over the distinctions* among those all-beautiful and *emphatically intended* Qur'anic expressions and do *not* pause enough to see the *significance* of each, particularly (C), the "*Arabic rule*." To this (i.e. "*Arabic rule*"), some put it: The Qur'an is "*a decisive utterance in Arabic*." Another said that it is Qur'an "*in Arabic and is a judgment of authority in Arabic*." Yet another said: "*We revealed it as an Arabic legislation*." What an admixture.

Such translations represent a *monumental amiss of under sizing* of those texts, if not outright *unintentional misrepresentation*. May Allah forgive those translators and reward them their good dues as they *unintentionally* did great *injustice* to the text of The Qur'an and *missed* the *significant meanings and implications* therein.

- (iv) In addition to the aforementioned (i), (ii) and (iii) there is the *Sunnah* (statements/ actions of the Prophet, SAWS, or **his approval of others' actions or statements**), which *complements and explains* it, as discussed earlier in Section 30.

39. "Qur'an-Arabic, (by) Arabic-tongue, and (by) Arabic-rule."

Meanings and implications are revisited

- A.** The Qur'an says: "Verily We made it^x Qur'an *Arabic*", meaning The Qur'an *uses* the *Arabic language* for its *diction, inscription and recitation*. That is such *diction* is *rendered in Arabic words, in the most concise precise and exact of expressions* according to the construct of Arabic grammar and word conjugation and how the *Arabs* understand the words.
- B.** On the other hand, "While this (*diction of The Qur'an is*) a tongue-Arabic manifester" means *employing the expressions* of the Arabic language, i.e. the *brevity* associated with the *clarity of meanings, styles of expression* (including among other things, all the *linguistic*

adornments of putting two words or more together and coming up with a meaning which neither words nor any word indicates). For example: “*For Allah’s face.*” The meaning is *neither* Allah, nor face *per se*, but the *delight* of Allah. See Section 14 above.

- C. However, “We descended it^x (by) Arabic rule” means *according to the Arabic language rules of grammar and word-conjugation*, as well as the *pristine* morality associated with *Time proven* of myriads of *hallmarks* such as: *purity* of personal genealogy, faithful guardianship of the integrity of personal *family honor* (maternal and paternal all around), *hospitality towards the guest*, *care and guardianship of the neighbor*, succoring and rendering *justice to the wronged*, and many other moral high-grounds. To really appreciate the concept of “*Arabic rule*,” it is *imperative* to review what does “*Arabic rule*” mean? It means many *lofty and splendid* things, among them *besides* the *linguistics* (not inclusively by any means) are the following:
- (i) The *definition* of Arabic wisdom, which is the *knowledgeable and sound placement as well as use of things in their proper place and function to produce the best immediate and ultimate results*.
 - (ii) After that comes *ruling* by Arabic wisdom, meaning a *ruling* must be *balanced, fair*, and must *appear* (as *perceived* by others) to be *balanced and fair* at all times.
 - (iii) After that is the *application* of Arabic wisdom, that is *adhering* to the *elements* of such wisdom. The elements of such wisdom are *numerous*; however, we shall cite just *seven examples*, for the sake of *brevity and illustration*:
 - (a) Strictly *defending honor*, i.e. *personal, family, neighborly, tribal, community, or country*.
 - (b) Rigorously *preserving personal genealogical purity*.
 - (c) Uncompromising *generosity and hospitality*, in their “*barren*” desert. This conduct on their part is an *environmental necessity*, as any one of them could be the *next recipient* of such a *generosity and hospitality*.
 - (d) Faithfully guarding personal *chivalry*, and *independence*.
 - (e) Constantly *displaying personal courage*.
 - (f) Closely *adhering* to personal *allegiance* of kind.
 - (h) Strongly observing *disciplined freedom coupled with justice to all*, especially the *poor and defenseless*. This very element was the *impelling* force behind the *pre-Islamic* “*Helf-Al-Fadbool*,” *Alliance for paternalizing The Aggrieved*, explained in Section 38 to follow later.

40. Myriads of Arabic rules get purified, polished, improved, and ordained through the garment of Islam

As stated earlier, Section 24 above, Allah had *karrama* (He had bestowed bounty and honor on) the *Arabs* and *their language*, and Allah does whatever He wants. This *takreem* (bestowal of bounty and honor) is *multifold*, only Allah knows its limits. However, the fact is that this language, perhaps it's the *mother of most* if not *all* modern languages, reached the *zenith* of maturity, became great, lofty, and splendid, just before the dawn of Islam. Still this language *received divine uplift*, elevating it *even further* to an *unmatchable* status, to become and remain *unique forever*, by being the *vehicle* of Allah's written Speech for the entire human race, the *Jinn* and all creatures till the Day of Judgment. Clearly, it was divine work that it was *nurtured and refined* (to make it suitable for Allah's Message), *polished, further improved*, and *ordained* through the garment of Islam and its *perfect and impeccable Share'ah Laws*, Allah's revealed Faith. Hence, Arabic rule includes Arabic heritage (legacy) and its very rich tradition and how all come to apply.

41. The Arabic language is unique, as it is perfectly: descriptive, connotative, denotative, designative, eloquent and elegant.

The Arabic language is *unique*, with *superabundance* of words. Thus, it is perfectly: *terse, laconic, descriptive, connotative, denotative, designative*, yet *eloquent and elegant*. Hence, it is *not* possible to find *corresponding* words in other languages to match or even come close to *all* the Arabic words. Adding to the *enormity* of the situation is when one is to translate “*Share'yah terms*,” that are *divinely revealed* and have *specific Share'yah* meanings in *addition* to

their *linguistic* meanings, so the task multiplies in enormity. Therefore, there is a strong and a definite *need* for *transliteration* with: (a) *as best as possible parenthetical explanation of the transliterated word* and (b) *footnotes explanations as needed*. Allah's words *cannot* be dealt with *neither lightly or subjectively* at all. That is because the *same word, phrase, or Ayah* in due course of time, will assume a *newer and different* meaning than its current one, *yet remaining accurate all along*. This further proves the case that The Qur'an is *absolutely the word* of Allah. Also, there are words that have *several* meanings and all apply at *different* contexts. Additionally, there are times for *paradoxical* words, where a *single word* has a *particular* meaning and its *exact opposite*, in the Arabic language and so is in The Qur'an, which contains *myriads* of such words; clearly the *context determines the intended meaning*.

Also Arabic diction, especially the *Qura'nic* or the *Hadeeth* ones, depicts marvelous portraits, as each word in its proper place precisely, lively and laconically represents an angle of such a portrait; and no other word will do to replace it. Let us take one example from The Qur'an, which contains *multitudes* and *multitudes* of words that *seem* to be *synonyms*, as they *share* one or more of the various aspects of a certain meaning, *but in reality each* depicts a *specific meaning* no other does it. There are *no synonyms* in The Qur'an.

1. غَاب = لم ير بالعين السوية لأي سبب
2. إختفى = لم ير بالعين السوية من حيث أنه لا يعرف مكانه
3. توارى = غاب الى الخلف عن حياء أو خجل
4. خنس = غاب عن ذلة و هوان
5. غرّب = غاب في مكان بعيد
6. استتر = غاب وراء حجاب خوفاً أو خجلاً
7. وقب = دخل قليلاً قليلاً حتى حجب الرؤية بالظلام.
8. أقلّ = غاب لمعانه أو غابت شهرته أو شأنه

As can be seen *each* of the above mentioned words, although *seemingly synonymous* with the others, *each* is a *specific portrait*, depicting a *specific picture by itself*, any other *cannot* do in its place, if they were to be interchanged. Other languages, English included, do not possess such *precise and exact* words. Despite all that we must do our utmost efforts to *approximate as close as possible* the diction of The Qur'an, as such effort is an *imperative duty*, Islam *constantly* urges us to do at *all times*: "Let-invite[*you*s] to your Lord's path by the *he-kema'te*^w (*wisdom*)^w and the exhortation^w [the] *hasanatey*^w (*meritorious-deed*)^w; and let-argue [*you*s] (*with*) them by which^u it^w (*is*) *absano* (*excellenter/ beautifler*);" (S16:125). Based on the aforementioned, it is clear that *transliteration* is a *necessity*.

42. Translating the *unique Qur'anic diction* or the *matchless Hadeeth parlance* to any other language, *the other language must be supplemented by transliteration and superscription of many words, especially the pronouns and the conjunctive nouns.*

Clearly based on all the aforesaid, especially Sections 34-41 above, in order to exactly *convey* the highly exalted diction of The Qur'an or the truly esteemed *Hadeeth*, i.e. conveying both in *their Arabic sense and flavor*, including the linguistic (*idiomatic*) expressions, and that is by *feminizing* the *feminine* and *masculinizing* the *masculine*. This clearly calls for *originality/innovation* to play a role, as other languages will *not* be able to *encompass* the *unique language* of The Qur'an or the *matchless Hadeeth parlance* both are in the *loftiest of expressions*. Unlike English, whose words are *neutral*, save a very short list of words and pronouns, words in Arabic are either *masculine gender* or a *feminine gender*. So for all the aforesaid, English must be *supplemented* by: (1) *transliteration* and (2) *superscription* of the respective words, assigning *specificity*, and thus *assuring* removal of *any possible ambiguity* of reference or the word's gender. For example:

Transliteration: The word "بعل" = "ba'al^x" = (owner/ lord/ master/ husband)^x, or *idol*. No single English word could convey the *various meanings* of "ba'al^x" *per se*. So *transliteration* is a *must*.

Superscription of pronoun and the conjunctive nouns. For example: The *addressee* pronoun "*you*" in English could stand for a *single individual, masculine or feminine*, or for

the *plural masculine* or *feminine*. In Arabic the *form* for each of the aforesaid is *different*. So you, with a superscript^s=you^s stands for the *singular, masculine addressee*; whereas you with a superscript^f=you^f stands for the *plural masculine addressees*. In Arabic *earth* is a *feminine* gender, *day* is a *masculine* gender. So *earth* is superscribed with a ^w, such as *earth^w*, and *day* gets to be superscribed by an ^x, such as *day^x*. Unlike English, in Arabic *sun* is a *feminine* gender, whereas *moon* is a *masculine* gender. Hence, *sun* = *sun^w* and *moon*=*moon^x*. See the short table of the *superscribed* words (*less than two [dozens]* and are *repetitive* so they will be *easily remembered and recognized*). See the Prelude attached to this *Translation*.

And now a word about the Arabs in Section 43 next.

Exception to the rule: The suffix pronoun “ﻻ” for the *singular, plural* or the *speaker’s aggrandizement* in Arabic does *not* exist in English. So to avoid being/sounding *too* verbose, pedantic or awkward the word “we” will be used to approximate for “ﻻ”.

43. By *dawn* of Islam, the Arabs were *miraculously transformed to spearhead Allah-perfected religion for worldwide application*

Before the dawn of Islam, the Arabs were nomadic, tribal, and largely unlettered. However, honor, courage, chivalry, independence, and genealogical purity were and continue to be *most paramount* in their culture and heritage.

They engaged each other in endless chains of blood feuds and tribal wars. These wars took the form of *frequent raids* against *one tribe or another*. This way, the life of an Arab was that of a “warrior.”

They were pagans, but their minds with respect to *divine* religion were “*open*” to influence. In the language of present day “Western culture” is a “*tabula rasa*.”⁶⁶

They were most hospitable, isolated, and led meager lives in their Arabian Peninsula, largely *unaffected* (i.e. *uncorrupted*) by other civilizations.

Although the Arabs were *unlettered*, they were *remarkably poetic*. They possessed most **remarkable memories**. They could hear a *one hundred line poem for the first time* and *critique it immediately thereafter, i.e. right after hearing, line by line, all from memory*. Periodically they gathered from *all parts* of their peninsula around the Ka’abah. The gathering was presumably to *perform pilgrimage*. However, it was *also to boast* about their *poetry* with respect to their rivals. This gave them higher prestige.

Prior to the dawn of Islam, **Quraysh**⁶⁷ was the most **preeminent and supreme** tribe among them. **Quraysh** was the “**Guardian of the Ka’abah**,” the Sacred Sanctuary. It is this sanctuary that Prophet Abraham **raised**, *not established* (as *mistakenly presumed* by some). The sanctuary already *existed* in Macca *long before* Prophet Abraham came to it. After Allah had **honored** Mohammad (SAWS) and **chose** him as His Messenger and Prophet to the **humans** and the **Jinn alike**, the Arabs were *miraculously transformed* so as to become the *spearhead* of *Allah perfected global-religion*. Thereafter, the Arabs **spearheaded the establishing of an unmatched human civilization**, the like of which there *never* was *nor could ever be*, as shall become *self-evident* in the following pages. The astonishing fact is how could those Arabs, as described above, achieve such *high level* of human civilization? The truth is: it is *not* the Arabs but the **religion they were chosen to spearhead** which, in fact, made the difference. There is no better evidence in favor of this argument than the following facts. **Time and again the Muslims were the vanguards and leaders of human civilization for centuries**,⁶⁸ when they **adhered to their religion faithfully**. However, when they were *less* than sincere in the *observance* of their religion, that is, when *most* Muslims became *lax in the practice of their faith*, their *civilization ebbed*, as shown time and again in *various* historical eras.

⁶⁶ A Lockeanism concept.

⁶⁷ Messenger and Prophet Mohammad (SAWS) is a descendent of this tribe, Quraish.

⁶⁸ That is over a thousand year, **more or longer** than any other people in the history of humanity.

However, Islamic Civilization *never died, nor will it ever die*, like other civilizations that had dawned, rose, fell and became *extinct*. Now Islamic Civilization is on the **verge** of a great **revival**. But unlike in the past, when Islam covered *half* of the *then* known world, this time it shall, Allah willing, cover the **entire globe**. As at the present there is not a country on the face of the globe where **Islam** is not embraced in it in masses **voluntarily**.

Islam is a religion that **defends itself against** all its enemies. The only requirement is to have those “enemies” be **exposed** to it by *any reasonable means*. Once they study it, they will **voluntarily** embrace it, provided they are **rational**, i.e. not *highly subjective or stubborn*. Obviously, *stubbornness* is a *subjective and blind biasness*. History provides *many* examples, where the “enemies” of Islam came, fought the Muslims, and they were *victorious*. Nevertheless, *eventually* they *entered* into Islam turned around and *defended* it. That is the nature of Islam. As an *illustrative* example of the *societal system* of living of the Arabs *before* Islam, *Helf Al-Fadhol, Alliance for Paternalizing the Aggrieved*, is cited as a sample.⁶⁹

44. Helf al-Fadhol, Alliance for Paternalizing the Aggrieved

During the *pre-Islamic* era, honor, courage, chivalry, independence, genealogical purity, the sense of justice, right and wrong all that led many of the notable Arabs to forbid on themselves the most coveted **alcoholic** beverage as well as **fornication** and **adultery**. However, the *constant* feuds and raids among the various Arab-tribes *before* Islam, led to some thing rather phenomenal. The fact is the Arabs could *not* manage to accept each other’s military defeats without *bitterness, engendering future malice*. This sense of bitterness prompted the leaders of various tribes, **led by Quraysh**, the guardian of the sacred sanctuary of the Ka’abah at Macca, to decide and establish what is known as “**Helf Al-Fadhol,**” **Al-Fadhool-Alliance**. The main mission of this alliance was to **paternalize** (father) the **unfairly aggrieved** and the **defenseless**. Based on rational principles of **justice**, the Alliance established the rule that **people**, as **individuals** or **groups**, have “**inalienable right**” to be respected and treated in a “**fair**” way, and that these **rights** extend to **every** individual or group, **especially** those who **cannot** afford them or afford them the **least**. Therefore, a wronged person or group can go to Macca and give an account of the injustice they suffered, as well as of those who were responsible for it, to the aforesaid “Alliance.” Without delay, the “Alliance” would then marshal and proceed to **restore** to the victims of injustice their due rights, no matter how much of a personage the perpetrator might have been. This makes it clear that this “Alliance” was many steps *ahead* of the *selective*, if not *fraudulent, modern concept of human rights* or the *United Nations*. Since it holds human rights **inviolable**, in *theory* and in *practice alike*, the “**Alliance**” **ensures** the application of its supreme principles and make sure that those who violate them will be punished according to the *established norms of rightness and fairness*. Indeed, it is *not* unreasonable to say that modern humanity is yet to reach such level of universal “paternity” for *all* the unfairly *aggrieved* peoples. No wonder that the Messenger of Islam (SAWS) said, in a true *Hadeeth*, that if he were to be called for such an alliance he would have **responded positively**, i.e. participated in it.

After the aforementioned *brief* statements about the Arabic language, the Arabs, and *Helf al-Fadhol, Alliance for Paternalizing the Aggrieved*, Allah willing, we are now ready to proceed with our work of translating The Qur’an to English and also of developing a *Lexicon*⁷⁰ for it as we go along.

May Allah show us His Right Path, grant us His Assistance, in speed, accuracy, and all related aspects of this work, and bless our work, and accept it purely for His delight. May Allah make this translation most useful to and beneficial for all Muslims as well as **potential** Muslims all over the world, in fact to **all of mankind**.

Abdulaziz Fahad Al Mubarak

Finished by Allah’s munificence and divine-guidance; my praises and thanks to Him.

23/10/2002, revisited on 16/06/2004, and on 27 July 2003, and on 17/06/2005, and on 03/10/2005, and on 26/01/2006, and on 20/02/2006, 05/07/2006, and on 14/11/2006, and on 14/12/2006, and on 28/07/2007, and on 28/10/2007, and on 12/07/09, and on 12/06/2010, and last on Sunday, 14/09/2014.

⁶⁹ There are others but **Helf Al-Fadhool** is very conspicuous and well known.

Note No.1

Allah commands the believers to cooperate for the common good. He says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى﴾ المائدة: 2

...and let-cooperate you^z on the *berre* (*just and proper by Sharey'ah*)
and the *taqwa* (*the reverential guarding against Allah's displeasure*); S5:2.

For many years I have been publicizing in my private and public speeches and discussions in the U.S. in Europe and the Arab countries about my:

Textual Translation of The Qur'an The Supreme

And that anyone able to *improve* the precision and exactitude of my translation, I shall *pray* for him/her and I am ready and willing to *pay* him/her up to ten thousands U.S. dollars (\$10,000.00) *per hour* for his/her time. So far no takers.

Note No.2

We must point out that a translation of The Qur'an is *not* Qur'an, and is *not* fit to *recite* such a translation in the Prayer, even if such a translation was rendered in Arabic. The Qur'an is the diction in *original Arabic* as revealed by Allah through Arch Angel Gabriel to/on Allah's Great Messenger, Mohammad (SAWS).

Note No.3

With respect to the translation of The Qur'an, there is the *verbatim* translation of the text of The Qur'an, which is *doable* with *patience, perseverance, diligence and innovation*. In addition to that there is the *divine style/mode* of expression associated with The Qur'an. Such *divine style* is *undoable* by any human. It is Allah's style and Allah's alone.

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(المصحف الشريف برواية حفص)

المصحف للنشر المكتبي، الإصدار 1.0

(version 1.0)

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Lexicon
For
Textual* Translation
Of
The Qur'an The Supreme

By
Abdulaziz F. AlMubarak

* Textual is *neither replicative nor literal* but *conforming to the text*.. See Sections 6A and 10 of the *Introduction* to this *Translation*, which is *original, to date unmatched, and closest* to the *text of The Qur'an*; and *praise is for Allah, Lord of the worlds*.

By Allah's name, *Ar-Rahman*, The multitudinous mercy Giver.

Clarifying Commentary Regarding

The Right= “الحق” and The True= The Truth “الصَّحِيقُ/الصَّدَقُ.”

In the English literature about Islam, Qur'an as well as Messenger and Prophet Mohammad (SAWS) there is a predominance of *misconstrued* words, such as:

A. “*Holy*,” describing *The Qur'an* or *Mohammad* (SAWS).

B. “*Verse*,” to means an *Ayat*, i.e. a statement from The Qur'an.

C. “*The Truth*,” to mean “*The Right*,” in almost all aspects of the word “right.”

In the *Lexicon* attached to this *Translation* as well as in the *Introduction* to this *Translation* of The Qur'an, we discussed (A) and (B) above at some length, *conclusively invalidating* their usages as intended in the English literature, *vis-à-vis* Islam and Islamic references and *simultaneously providing much better alternatives* for each word in reference. However, (C) “*The Truth*” to mean “*The Right*,” almost in all aspects of the word “right,” remains to receive adequate treatment, which we shall address hereby.

To begin with, let us take the *dictionary* definition of the word “truth.” The *American Heritage Dictionary* gives the following definition:

A.1. Truth is: “conformity to fact or actuality. 2. A statement proven to be or accepted as true.

3. Sincerity; integrity. 4. Fidelity to an original or a standard. 5. Reality; actuality. 6. **Truth.** *Christian Science.* God.”

The last sense (*Truth for God*), is based on a *biblical* understanding of OT and NT. (a) The **OT** bears an *Hebraic* sense of “god,” *not* with capital “G,” to mean, according to *Mercer Dictionary of the Bible*: firm, solid, binding, certain, unchanging, faithful, and trustworthy. It goes on to say: Thus, truth is foremost an attribute of God which emphasizes divine steadfastness and constancy.”

(b) The **NT** bears an *Hellenistic* (Greek) use of the term (truth) “not as a relational term about God, the covenant, or the commandments, but as an *abstract* term which signifies *factual information* about a real state of affairs.”

It must be pointed out that any *historical fact* based on the Bible is really and truly *problematic*, as it cannot be *authenticated*, as any factual scholar would readily testify. The forty-four ascribed “author” of the Bible *cannot be verified*, with sole exception of *Paul*, who never saw Jesus, yet he is the *founder of Christianity*, which he established many *decades* after Jesus was no longer among the people. That is why Jesus *never* heard of his name as “Jesus” or his title as “Christ” or the religion “Christianity” *per se*. For more elaborate discussion of these matters/terms the reader is referred to the *Introduction* of the book *The Future World Order*, authored by this translator.

Thus, the *central* and *most conspicuous* concept about the noun “**true**” or “**truth**” is that it means: *conformity or correspondence to reality or some set standard.*

With respect to the definition of the word “**right**,” the story is *rather long*. So we shall *summarize* the *central* and *most conspicuous* concept regarding “right.” The *American Heritage Dictionary* gives the following definition:

As a **noun**: **right**, that which is: *just, morally good, legal, proper, or fitting.*

In **Arabic** when prefixed with the article “the” becoming “**The Right**” then it is one of **Allah's great names**.

As **adjective**: **right**, (1) with or conformable to justice, law, or morality, in accordance with fact, reason, or truth. (2) Most favorable, desirable, or convenient. (3) In or into a satisfactory state or condition.

As an **adverb**: **right**, (1) toward or on the right. (2) In a straight line. Directly. (3) In the proper or desired manner. 4. Exactly. 5. Immediately. 6. Completely. 7. According to law, morality, or justice. 8. Accurately. 9. *Chiefly Southern U.S.* Considerably. 10. Used as an intensive: *kept right on going*. 11. Used in titles: *The Right Reverend Jane Smith*.

As a **verb**: **right, righted, righting, and rights**. --tr. 1. To put in or restore to an upright or proper position. 2. To put in order or set right. 3. To make reparation or amends for *intr*. To regain an upright or proper position.

Of most paramount is the **noun** aspect of the word “**right**,” i.e. that which is *just, morally good, legal, proper, or fitting*.

The Merriam-Webster's Unabridged Dictionary defines "**right**" as: an ethical or moral quality that *constitutes the ideal of moral propriety* and involves various attributes.

Thus, **Right** is ***absolutely constant***, i.e. unchanging and unchangeable; it is ***absolutely perfect all-around***, i.e. from all aspects, not least among them rationally, morally, and legally; it is ***absolutely acceptable by all***, i.e. except the *stubborn* who is *groundless* to begin with.

On the other hand, **True** or **Truth** is *changeable*, as its *criteria of set standard* could *change*, and could be "***wrong***" or *incorrect* or "***immoral***." Let us assume that Mr. A is a homosexual. So for us to say Mr. A is homosexual is true, but to the overwhelming majority of the human race Mr. A is *wrong*, and *immoral*.

Therefore, "**right**," and "**true**" = "**truth**," all as *nouns*, are ***not exactly synonymous***.

Four distinct dictions in The Qur'an

Allah willing, this *Lexicon* is intended to help the reader of The Qur'an to better understand some words, or expressions stated therein but without English equivalent *per se*. So, included in this *Lexicon* are the words that are considered to be “out of the ordinary” or were transliterated in the body of the textual translation of The Qur'an. The Arabic words, the words of The Qur'an, is *root-based* and is *rationaly derivative*, thus it is *encyclopedic* and has the *largest word roots* as compared to all other languages. Therefore, a word can be *conjugated* to *derive* and *make a huge supply of useful words*. The words of the Arabic language are *unique* in myriads of ways, among them: It is highly *succinct yet flowery*,

- (1) It is very *descriptive yet laconic*.
- (2) It is rather *connotative and denotative*, i.e. remarkably *designative* and *figurative*,
- (3) It is singularly *eloquent* and *elegant*.
- (4) It has “*paradoxical*” terms, i.e. a *single word* carries a *specific meaning* and its *exact opposite*. The way to know which meaning applies is the *contexts*.
- (5) Arabic language, as the language of The Qur'an, supplies *suitable words* for the *Share'yah Law*. Hence, words potentially could carry *four distinct meanings*: (1) a *linguistic meaning*, (2) an *Arabic tongue expression meaning*, i.e. two words combined giving rise to a meaning which is *not* either of the component-words, e.g.: “for Allah's Face,” means for the “*pleasure of Allah*,” (3) a *jurisdictional meaning*, i.e. that which is *based on or derived from the Sharey'ah Law*, e.g.: Prayer = “*الصلاة*” or prayer = “*دعاء*,” and (4) a meaning according to “*Arabic rule*,” understanding of which (i.e. “*Arabic rule*”) requires a *bit of elaboration*, an *elaboration* described in the General Reminder next.

General Reminder

Arabic diction *explicitly* addresses the *masculine* and *implicitly* includes the *feminine*, except where *necessary*.

At the outset, it is relevant to point out that a reader of the Arabic diction *must constantly bear in mind* that generally speaking an Arabic diction addresses the *male gender*, with the *female gender* being *implicitly included*, except where *necessary* then the *feminine gender* gets addressed *explicitly*. There are *rational* and *moral* reasons for such a treatment of the genders. Among, *and not by means all*, such reasons are:

1. The Arabic *cultural values*, by and large, considered the female as *highly valued gem*, which *must be concealed and safeguarded*. That is because the female is: the *mother*, the *sister*, the *wife*, the *daughter*, the *aunt*, the *relative*, the absolutely *indispensable* member of society for its very existence. However, there was *pre-Islamic* anomaly among some Arabian tribes that saw fit to *bury their female newborn/ daughter alive*. Obviously Islam condemns such loathsome practice in the strongest of terms.
2. The *male* in the Arabic *culture* is *charged* with the *responsibility* of *providing for* and *safeguarding* of the female in *all* aspects of her life, as she bears his *honor*, so the slightest chafing of it could mean serious consequences.
3. The *female* is the bearer of the *genealogical family repute and honor*. It is the *most essential element* in the life of an Arab to keep such an element *pure* and *highly esteemed*.
4. Islam imparted to the *Arabic cultural values improvements* and *loftiness*, *polish* and *substance* the result of which *vis-a-vis* the female putting her into a special category of *higher respect and guardianship*. Briefly consider the following two examples:
 - A. The Qur'an says: “For them^y (*of rights*) like what (*is*) on them^y (*of duties*). (S 2: 228). The Qur'an also says: “He, Who created you^z of a single self^w and He created of her, her spouse (*wife*) to quiet [*be*] to her.” (S 7: 189). The Qur'an contains multiple *Ayat* that elucidate the *dignity*, *generous hospitality*, and *honor* that *must be* accorded and extended to the *female* in a proper Islamic society.

Allah's Messenger, on him the prayer and peace, says:

- a) Be gentle to the “*glass-bottles*,” in reference to the *females*.
- b) The *best* of you is he who is *best to his family (wife)*.
- c) The *Paradise* is under the *mothers' feet*.
5. Based on any cursory reading of history and social sciences books, and *contrasting* the above with how the female was treated by various cultures throughout the world in the human history, *amazing*, indeed *shameful*, picture emerges. For example:
 - A. the *ancient Greeks* kept the female *secluded in the home* and *used* her like a *slave* for housekeeping. They *sold* and *bought* her like a *commodity*. She never had any “*right*,” not even to inherit. When the Spartans were engaged in wars and their men had to be away, the women were

allowed to enjoy some degree of freedom to “go out” and manage the household affairs. For that the Greek philosopher Aristotle, tutor of Alexander the great, *faulted* and *shamed* the Spartans and ascribed their *defeat* for allowing their women the freedom they enjoyed in that society. At the zenith of that culture the females commingled with the males and she was degraded and demeaned and became instrumental for *fornication* and *adultery openly and unabashedly*. So much so that brothel houses were centers for politics, art, and literature. Eventually they began to make sculptures of naked men and women as a form of art, and homosexuality became prevalent deserving sculpture works.

- B. with respect to the *Romans*, the female did not fare any better. Not only she was *bought* and *sold* like a *commodity*, with no “rights” of any kind but she *was married to anyone by her father or guardian despite her open objection*, or she was *killed* for disobedience.
- C. with respect to *Hammurabi*, King of Babylon (1792-1750?) B.C, first codifier of human laws codifying the laws of Mesopotamia and Sumeria. His Laws considered the female as the *cattle or sheep*.
- D. other nations such China or India and others the female was treated just as bad if not worst. In India at some stages if her husband dies she was *cremated alive* with him.
- E. the *Jews* considered the daughter in the rank of a *made*. And her father has the right to *sell* her. They consider the *female* a “*curse*” as *she is the one who caused Adam to sin* and thus be *banished from Paradise*.
- F. the *Christians* considered the females the “*entry of Satan to the human self, destructive to the divine Laws, disfiguring to the image of God, the man*”, according to Saint Tertullian (160-230). He is a Carthaginian theologian who converted to Christianity (c. 193), broke with the Catholic Church (c. 207), and formed his own schismatic sect. His writings greatly influenced Western theology.
- G the *French* in 586 AD called for a conference to discuss whether or not the *female* is a *human*? Finally they decided: yes she is a human *only to serve the male*.
- H. the *English* Law until 1805 was allowing the *male to sell his wife* for a *predetermined price of six pence*. And in 1931 a man sold his wife for *five hundred pounds*. The court *sentenced the husband for ten months in prison*.
- I. in *Italy* in 1961 a man *sold his wife to another on installments*. When the buyer decided not to pay the due installment, the *seller killed the buyer*.

Therefore, when an *objective* and a *fair minded* person looks at how the women were treated by various societies throughout history, and except for an unforgivable and a heinous criminal act by a few tribes of the ancient Arabs, the Arabs were the kinder and fairer treaters of women. And by the dawn of Islam, Allah revealed and approved *complete religion* for the entire humanity, her status was *elevated much higher*, as above described. Unfortunately present day Muslims are *not* sufficiently good Muslim to reflect the true spirit and practice of Islam in *all* its aspects, let alone how the woman is treated in various Islamic societies.

Clearly modern “Western Civilization” certainly is *not* fairing much better than other societies, *real Islamic societies excepted* in the history of mankind.

So after this General Reminder, here are the *four main categories of dictions* found in The Qur’an:

A. *Arabic* diction.

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا
“Verily We made it^x Arabic Qur’an,” (S 43:3)

B. *Arabic tongue* diction (i.e. *Arabic tongue expression*).

وهذا لسان عربي مبين
“And this (*is an*) Arabic tongue, manifest.” (S 16:103)

C. *Arabic rule* diction (i.e. *linguistic Arabic rules and other rules apply to it*).

وَكَذَلِكَ أَنْزَلْنَاهُ حَكَمًا عَرَبِيًّا
“And like *tha’leka* (*he-that-afar-it, that*) We descended it ^x (*by*) Arabic-rule.” (S 13:37)

D. *Sharey’ah* designated diction. وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

“And whatever the Messenger gave you, ^z so you^z take it;^x and whatever [*he*] forbade you^z off it^x so you^z cease (*doing it*).” (S 59:7)

On top of all the aforementioned, a crucial and decisive factor must always be before our eyes and minds, and it is the fact that The Messenger (SAWS) said:

E. I was given The *Qur'an and its like* with it^x. This is *indispensable* part of the *Sunnah*, without which the Muslims would not know how to perform the *most basic requirement* of their religion, the Prayer ritual, let alone others.

Given all the aforementioned, any translator from Arabic to *any other* language will encounter *monumental scarcity of corresponding words* in the other languages. Therefore, being aware of such a problem in advance, anticipating *transliteration* will be *inevitable* with *parenthetical explanation of what is involved* as it is the next best choice.

May Allah aright-guide us to His Right Path and bestow His Grace on our work and on us, show us the best way to choose the best, i.e. most right and correct words or expressions, discerning the *unique shades* of meanings for any specific word and its multiple sister-words, *not* really its *synonyms per se*, as in *The Qur'an* (this translator believes) *there are no synonyms per se*, but words that *share* meanings but each depicts a *specific* angle the other does not. That includes the *voluminous prepositional* letters, and their *very precise connotative* and *denotative* meanings; and last but not least: “*the Arabic tongue expression*,” and their meanings.

However, before we proceed with the various *entries* for this *Lexicon* let us list the various “*Mugatta’at*,” i.e. the *abbreviations/codes/symbols* one, or combination, of which commence *twenty-nine Surabs* of The Qur’an. Here they are:

- a. آ = six (6) times: *Alif Lam Meem*. It occurs in six *Surabs*, (S 2:1), (S 3:1), (S 29:1), (S 30:1), (S 31:1), and (S 32:1).
- b. المص = one time (1): (S 7:1).
- c. ألر = five times (5): (S 10:1), (S 11:1), (S 12: 1), (S 14:1), (S15:1).
- d. المر = one time (1): (S 13:1).
- e. كيعص = one time (1): (S 19:1).
- f. طه = one time (1): (S 20:1).
- g. طسم = two times (2): (S 26:1) and (S 28:1).
- h. طس = one time (1): (S 27:1).
- i. يس = one time (1): (S 36:1).
- j. ص = one time (1): (S 38:1).
- k. حم = Six times (6): (S 40:1), (S 41:1), (S 43:1), (S 44:1), (S 45:1), (S 46:1).
- l. حم عسق = one time (1): (S 42:1).
- m. ق = one time (1): (S 50:1).
- n. ن = one time (1): (S 68:1).

There are so many *presumptive/conjectural* explanations regarding those “*Mugatta’at*,” i.e. *abbreviations/codes/symbols*, but at the final analysis Allah and only Allah knows their meanings and significance, until such time if and when Allah decipher them, one way or another, they remain as they are.

<i>Aam</i>	عام	he Arabic word “عام” = year, but with some difference. In English there is only one word to mean عام and سنة. In Arabic there is “عام,” “حول,” “حجة,” and “سنة” each with a <i>difference</i> . So “عام” is in reference to a <i>year with a specific significant event in it</i> , beginning <i>any day</i> within the year; whereas “سنة” is a <i>year with reference to a beginning of a specific month and an ending by a specific month every time all the time</i> . As to “حول” = <i>anniversary of any special event</i> ; and “حجة,” = <i>lunar-year</i> . Although generally all are <i>loosely</i> used <i>synonymously</i> or <i>interchangeably</i> . See الفروق اللغوية، لأبي هلال العسكري.
<i>Abd= slave</i>	عبد	Slavery to Allah means freedom from all others. The dictionary definition of <i>slavery</i> is a condition or a state of one being bound in <i>servitude</i> for or being the <i>property</i> of a slaveholder—i.e. the slave is an <i>object of ownership</i> by another person (his master). In other words, the total potential and real derivable benefits of the slave <i>belong to the owner of the enslaved</i> . And the slave himself receives <i>little</i> , if any, benefits from his personal endeavors. Hence, slavery is <i>morally wrong</i> , and is <i>detestable by the slave and most all others who do not benefit from it</i> . Hence, <i>slavery is an unacceptable and outrageous affront to human dignity</i> . But what if we were to <i>reverse</i> the situation, in such a way that the “slave” would receive <i>all</i> the potential and real derivable benefits of “ <i>his own works</i> ”? What if the slave in return for his good conduct receives from the owner anything that he asks for, and receives it <i>bountifully</i> (plentifully time and again)? In other words, if one is a “ <i>slave</i> ” of <i>Allah</i> , his Creator and Owner, one is therefore

		<p><i>automatically free from bondage/servitude of all others?</i> Would not such a state of affairs be <i>an honor and a glory in itself?</i> Thus, if “<i>slavery</i>” was to be <i>so-reversed</i> would not <i>every-one</i> love to be: (1) a “<i>slave</i>” to such an owner, meaning no one could own him/her; and (2) <i>one</i> endeavoring to achieve the mark of “good conduct”? In fact, in this <i>reversed</i> case, the denotation and connotation of “<i>slavery</i>” will change to <i>its exact opposite</i>. In Islam this <i>reversed</i> case applies one hundred percent with respect to the relationship between <i>any</i> individual and Allah. For <i>every</i> Muslim (and for that matter every creature) is in fact a <i>slave</i> of Allah since <i>every</i> creature <i>belongs to</i> (owned by) Allah, whether the creature likes it or not. This means <i>every</i> Muslim is 100% accountable to <i>none but Allah alone</i>. And that Muslims could and should receive no command from <i>any-one but Allah, through His Messenger and Prophet, all according to the Book of Allah</i>, The Qur'an. It is from such a perspective that Mohammad (SAWS) is referred to in The Qur'an as “<i>His slave</i>.” But most, if not all, translators of “the meanings of The Qur'an” use the word “<i>servant</i>” instead of the word “<i>slave</i>” used in The Qur'an. Such translators do so (they must be thinking to be) in deference (courtesy)—i.e. “better manners and sensibilities” to the readers of other languages. Unfortunately, those translators <i>miss the point which is at the heart of the deeper implications and intentions</i> of The Qur'an. For Allah could have used the word “servant” instead of “slave,” if that was His intention. There are many examples where The Qur'an uses the word “slave,” such as in the first marvel of <i>Surat Al-Esra</i>, (<i>Surah</i> 17:1). This is, for example, the reason that many Muslims' names are denoted by <i>two-words</i> as <i>first name</i>. The first of the two-words is the word “<i>Abdu</i>,” meaning, “<i>slave of</i>” while the second word is either the word Allah or any other of the various most beautiful <i>attributive names</i> of Allah, e.g. the Muslim's first name Abdu-Allah.</p>
An'ama	أنعم	<p>word “أنعم” denotes <i>five distinct</i> ideas: (1) said: <i>yes</i>, (2) <i>perfected the deed</i> (being done), (3) did the <i>most desirable and delighting boon</i>, (4) was <i>bounteous in giving</i>, and (5) <i>granted</i>. There is <i>no</i> English word to express all the various ideas denoted by “أنعم.” So, the best approximation is to say: <i>granted perfectly and bounteously what is most desirable and delighting</i>.</p>
Aya'ton, Aya'tan, Aya'ten, (plural: Aya'ton, Aya'tan, Aya'ten) all are grammatical inflections		<p>s word has <i>five distinct</i> meanings, three of which <i>share</i> with the others one common features of a <i>marvel</i>—i.e. (A) of evoking <i>great surprise</i>, (B) <i>sustained admiration</i>, and (C) <i>marked wonderment</i>. (D) The fourth meaning is the fact that <i>eventually (in due course of time)</i> the <i>Ayat</i> will <i>empirically be shown to be true and correct</i>, for <i>each generation what it is appropriate</i> to it. Thus, the word “<i>Ayah</i>” could stand for:</p> <ul style="list-style-type: none"> A <i>miracle</i>, i.e. an event that appears inexplicable by the laws of nature, and so it is held to be <i>supernatural</i> in origin or an act of God, see <i>The American Heritage Dictionary</i>. Denoting a <i>cosmic</i> meaning—describing any Allah-made <i>natural phenomenon</i>, such as the sun, the moon, the heavens, the plants, the winds, the oceans, the seas etc. Signifying Allah-messenger's <i>sign</i> as a <i>proof</i> that Allah has <i>sent him</i> and <i>empowered him</i> with <i>that sign-as-proof</i> for his validation. Designating a <i>statement in The Qur'an</i>. The Qur'an speaks of Allah's <i>Criterion of prescriptions or proscriptions</i>, i.e. <i>Allah's commands and forbiddances</i>, for the human to know and act accordingly, on a <i>voluntary</i> basis. Designating a <i>statement in The Qur'an</i> that will prove to be absolutely true and correct in due course of time. <p>Therefore, we shall refer to the “<i>Ayah</i>” (plural “<i>Ayat</i>”) as meaning <i>marvel(s)</i>. The “<i>Ayah</i>” of The Qur'an could be a <i>single letter</i>, a <i>word</i>, a <i>phrase</i>, or a <i>whole statement</i> or more succinctly a <i>subdivision of The Qur'an</i>, as the Division of The Qur'an is the <i>Surah</i>.</p>
		<p>dictionary definition of the word “<i>verse</i>” is: A single metrical line in a poetic composition;</p>

2) <i>Ayah</i> of the Qur'an versus verse of the Bible.		<p>Metrical or rhymed composition as distinct from prose, poetry; The art or work of a poet; One of the numbered subdivisions of a chapter in the Bible.”</p> <p>Therefore, it is obvious that the word “verse” does <i>not</i> in any way, form or shape, apply to the <i>Ayah</i> of The Qur'an. Unfortunately, a great many (if not most) English speaking Muslims when referring to a Qur'anic <i>Ayah</i> they tend to refer to it as “verse” of The Qur'an. Such English speaking Muslims know (or should) that Allah very clearly says about Mohammad (SAWS) and The Qur'an in The Qur'an:</p> <p>And We neither taught him poetry; nor it^x (<i>is</i>) meet for him. Not he/it^{x71} except a <i>Thekron</i> (Message, exhortation)"(S 36:69)</p> <p>Another <i>Ayah</i>, Allah clearly says:</p> <p>And it^x (<i>is</i>) not the say of a poet"(S 69:41)</p> <p>Therefore, the use of the word “verse” describing an <i>Ayah</i> of The Qur'an is <i>not</i> only unfortunate but actually out right <i>inappropriate</i>, if not totally <i>wrong</i>.</p> <p>Similarly the use of the word “Scripture” to mean The Qur'an, is just as <i>bad</i>, if <i>not worst</i> than the use of “verse” as stated above. That is because the word “Scripture” (with capital ‘S’) is described in the dictionary as: [“The sacred writings of the <i>Bible</i>.” (Emphasis is added). Also called “Holy Scriptures.”] Clearly the writing of the <i>entire</i> Bible is totally <i>unauthenticated</i>, as it cannot be <i>authenticated</i>; as it is one of the most <i>unreliable</i> (source of good <i>historical</i> or <i>scientific</i> information, by emphasis of Christian scholars themselves. That is because mostly <i>unknown</i> people wrote the Bible at <i>unknown</i> times, to <i>unknown</i> audiences. Hence, The Qur'an is <i>not</i></p> <p>Scripture.” The Qur'an is The Qur'an, <i>in class by itself</i>.</p> <p>In this respect, it is relevant to ask: why should Muslims <i>imitate</i> the language of reference to the Bible when referring to The Qur'an? Words such as “<i>holy</i>,” “<i>verse</i>,” “<i>Scripture</i>” are totally <i>inappropriate</i>, if not <i>wrong</i>, to use with respect to The Qur'an.</p>
<i>Aad</i>	عاد	is a name of an <i>ancient</i> Arab tribe of <i>prodigal stature</i> that took <i>its name</i> from its <i>leader's name</i> .
<i>Akhdha</i>	أخذ	word “ <i>Akhdha</i> ”=“took” in Arabic has <i>twenty-five different meanings</i> . Among such meanings is: <i>establishing</i> or <i>instituting</i> a covenant.
<i>aakhatha</i>	أخذ	word “أخذ” is <i>rooted</i> in the verb “أخذ,” is ثلاثي-root which means <i>took</i> , the opposite of <i>gave</i> . Said the Arabic linguist (see التاج) originally the word “أخذ,” meant “ <i>conquered</i> ” or “ <i>conquered and eradicated</i> ,” but eventually the word was <i>settled</i> to mean “ <i>punished</i> ” by way of <i>conquering without eradication</i> . However, in terms of the <i>infinite noun</i> for the word “مواخضة” there is <i>obvious mutuality</i> . Also, in a <i>strict sense</i> even “أخذ” indicates this <i>mutuality</i> in the sense that when the <i>wronger</i> or the <i>errorist</i> despite his/her will is “ <i>held to account for his/ her violation(s)</i> ,” at this stage of <i>questioning</i> where <i>answering</i> is <i>demanded</i> , there is <i>mutuality</i> . But at the end the <i>wronger</i> or the <i>errorist</i> <i>will stand to be punished</i> , so at this point there is no <i>mutuality per se</i> , except in the sense that he/she now <i>received punishment</i> for what was <i>committed and previously enjoyed</i> . Thus, “أخذ” is mentioned in The Qur'an with at least five different

⁷¹ The pronoun “هو” in this *Ayah* potentially carries *more than one* meaning. Qur'an commentators *differ* as to exactly what it is? For example: *Emam* الطبري says: “أي محمد **هو** إن هو”، *Emam* القرطبي says: “أي هذا الذي يتلو عليهم”، *Emam* الرازي says: “أي هو ذكر و موعظة” Of course others do likewise, and each with a *good rationale* supporting their stand. So this pronoun could be: “*he*” or “*it*.”

		meanings: (1) acceptance, (2) detention (i.e. imprisonment, (3) torment by way of punishment, (4) the slaying, and (5) captivity.
<i>aal</i>	آل	word “آل” has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs of a family, (4) the followers of a certain leaders. It is used to <i>ennoble</i> and <i>dignify</i> .
<i>aala</i>	الا	word “ <i>aala</i> ” plural, the singular is “آلي و آلي و آلي” So, “ <i>aala</i> ” = “نعم” meaning: <i>all around sufficiencies, surpluses, good health and delightedly revealed Law</i> .
<i>aan</i>	عن	prepositional letter “عن” has seven meanings: رغبتم عن، سافرت عن “disregarding,” in the sense of “off, away from,” “مجاوز البلد”. For example (S9:104) says: “Have not known they ^z that Allah, He accepts the repentance <i>aa’n</i> (because of second person’s/ persons’ prayer [He] disregards the offense of the principal offender(s), of) His <i>eba’d</i> e (worshippers/ submitters/ slaves) and [He] takes the alms ^w / charities ^w ”; “نفس” = “substitutive,” in the sense of “instead of,” “on behalf of,” “عن نفس حب الخير” = “ascendancy” (1) in the sense of “preferred,” “favored,” “عن ذكر ربي” (2) in the sense of “on,” “من يبخل فإنما يبخل عن نفسه” “عن قولك” = “for the reason of” in the sense of “because,” “التعليل” “عن مواضعه، طبقاً عن طبق، عما قليل” = “after,” “لغة مرادفة لـ”بعد“ “ننقل عنهم أحسن ما عملوا” = of, from, “لغة مرادفة لـ”من“ “عن الهوى” = “by,” “السببية” in the sense of: “about, regarding,” “الظرفية” “عن أنبانكم” See مغني اللبيب، لـ ابن هشام.
<i>adda</i>	أدى	word “ <i>youaddy</i> ” from “ <i>adda</i> ” = “أدى” means <i>personally</i> delivered or paid the full obligations; and if <i>not personally under extra ordinary circumstances</i> , then the designated <i>vicegerent</i> , i.e. <i>legal representative</i> .
<i>afdha</i>	أفضى	<i>lofty and exalted</i> language of The Qur’an describes certain conducts by using <i>figures of speech</i> , i.e. <i>metonyms</i> , such as “ <i>afdha</i> ” = “أفضى” which has <i>many</i> meanings, among them, “ <i>privately you went into open exchange of secret-conducts</i> ” by way of engaging in <i>intimate relation</i> through <i>having sexual deeds</i> .
<i>Ahadon</i>	أحد	one, any one, or Solely Unique/incomparable.
<i>Agama</i>	أقام	word “أقام” in “يقيمون” has <i>several</i> meanings, but <i>relevant</i> to the Prayer are <i>two</i> distinct but <i>supportive</i> of each other. But first what is the meaning of: “أقام” “أقام” linguistically means: أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف ‘ ‘لدى الحاضر مسبقاً’ “يقيمون” means they: (1) <i>Maintain</i> , in the sense of <i>continuedness and keep up</i> of <i>all the prescribed obligations</i> , as in this <i>Ayah</i> (Q2: 3). Also “أقام” has another “ <i>sharey’al</i> ” prescribed meaning of: (2) <i>called or upped to perform</i> the Prayer itself, as in the <i>Ayah</i> : “And when you ^s were in them, then you ^s upped for them (the second call for) the Prayer,” (Q4: 102). Note: Prayer and <i>how to be done</i> was established and revealed by Allah. Hence people do <i>not</i> establish Prayer they <i>only maintain and perform</i> it.
<i>ahadeeth</i>	أحاديث	word “ <i>ahadeeth</i> ” = “أحاديث” has <i>several</i> meanings: (1) dreams and their related events, (2) plural of “ <i>Hadeeth</i> ” which means any saying or statement of The Prophet (SAWS), (3) <i>lores expounding upon the instructive examples</i> of

		the people of the ancients admonition or exhortation, (4) statements by people, i.e. conversations.
Ahsana	أحسن	ected, or did or came with that which is beautiful.
Al-Aadoon	العادون	ressors.
Al-Aasoon	العاصون	obeyers.
Al-Abrar	الأبرار	<i>dutiful-they and who are being expansive in their all around beautiful work(s).</i> The “ <i>barrarb</i> ” on the other hand are <i>mostly the angels</i> as “ <i>Al-Barrarb</i> ” are more <i>intensive</i> than the “ <i>Al-Abrar</i> ” in the sense that “ <i>Al-Bararab</i> ” are more <i>comprehensive</i> . See اللتاج.
Al-an’am	الأنعام	word “ <i>Al-an’am</i> ” “الأنعام” means those animal that have <i>cloven hoof (foot)</i> and an <i>udder</i> , such as the camel, the cow, the sheep, and the goat. In Arabic: “كل ذي خلف و ظلف.” Thus, cattle, camel, sheep and goats.
Al-anam	الأنعام	word “ <i>Al-an’am</i> ” = “الأنعام” or “ <i>neam</i> ” “نعم” means those animals that have <i>cloven hoof (foot)</i> and an <i>udder</i> , such as the camel, the cow, the sheep, the goat, etc. In Arabic: “كل ذي خلف و ظلف.”
awalam	أولم	Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of <i>three parts</i> (أ), (و), (لم), “أولم,” meaning: does <i>it</i> , referring to the <i>fact</i> , or <i>sound logic</i> of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an <i>interrogative</i> particle which takes <i>precedence</i> for beginning a sentence. See the <i>Lexicon</i> attached to this <i>Translation</i> for more elaboration. It implies why they have not done proper examination of all the facts and considered the proper decision accordingly, e.g.: as in (S 26:7).
Al-Arsh	العرش	word “العرش” in the Arabic language means: المضطجع أو السرير الذي يجلس عليه. Thus, “العرش” is “سرير الملك.” See اللسان. In <i>Ayah</i> 23 of <i>an-Namil</i> : “...and for her a great <i>Arsh</i> .” (Qur’an 27; 23), clearly means the “ <i>Arsh</i> ” is the “ <i>absolute Dominion-Throne</i> .” And according to الحديث المتفق عليه = The <i>Hadeeth</i> which is <i>agreed upon</i> , i.e. by both most authoritative <i>Hadeeth</i> narrators, <i>Al-Bukhary</i> and <i>Muslim</i> , The Prophet (SAWS) said: “so, verily the people are to be swooned (fainted). And that I am the first to regain consciousness, suddenly I am by (i.e. <i>seeing</i>) <i>Mosa</i> (<i>Moses</i>) he taking with a Pillar of the Pillars of The <i>Arsh</i> . So, I profoundly know not did he regained consciousness before me or he was recompensed by the <i>Toor</i> (<i>Mount</i>) swooning.” See شرح العقيدة الطحاوية.
Al-albab	الآلآباب	Who are “الآلآباب” = the <i>alba’be’s</i> (<i>hearts-intellects staff</i>)’s possessors? In (S39:19) Allah says: “Who ⁷² <i>yasta’meaona</i> (<i>they</i> ⁷² <i>affirmably hear</i>) the say then <i>yattabe’ona</i> (<i>they</i> ⁷² <i>closely-follon</i>) its ^x <i>absano</i> (<i>excellenter</i>), those (<i>are</i>) whom ⁷² <i>aright-guided</i> them Allah; and those, they (<i>are</i>) the <i>alba’be’s</i> (<i>hearts-intellects staff</i>)’s possessors”. Such are the <i>characterizations</i> of the <i>alba’b’s</i> possessors.
Al-baghoon	الباغون	hsgressors.
Al-balada Al-baldah	البلد البلدة	word “ <i>Al-balada</i> ,” confused by some people for “ <i>Al-baldah</i> ,” is an Arabic word with a least <i>three</i> distinct meanings: (1) region or country; however, a <i>settlement</i> , or a <i>city</i> within a region or country is “ <i>Al-baldah</i> .”(2) The <i>present city</i> of <i>Makkah</i> , <i>itself</i> ; (3) any <i>left over marks or signs</i> on a body.
Al-Berr		n Arabic word made up of the article “the=Al” “ <i>berr</i> ,” with many righteous, <i>linguistic</i> as well as <i>Sharey’ah</i> , meanings, among such meanings are: (1) Truthfulness, (2) piety, (3) kindness, (4) that which is just and proper, (5) Paradise as a reward(6) <i>Al-Berra</i> is who believed by Allah, and the Last Day, and the angels, and The Book (the Qur’an), and the prophets; and gave the wealth over his love of it ⁷² (to) the kinsfolk, and the orphans, and the needy, and the wayfarer, and the requesters, and for the necks, ⁷³ and <i>aqama</i> (he <i>established and steadfastly fulfilled all the prescribed obligations of</i>) the Prayer, and gave the <i>Zakat</i> ; and the keepers of their treaty when they

⁷² There is another *interpretive* reading of “*Him*” instead “*it*,” the “*Him*” *implying Allah*, i.e. because of personal love of Allah, the person gives his/her wealth to the stated categories of people.

⁷³ The Qur’anic expression “*for the neck*” means paying the needed *funds* for *freeing a slaved person*.

		undertook it; and the patients in <i>Al-Ba'asa</i> ⁷⁴ (tribulations) and <i>Al-dbarra</i> ⁷⁵ (adversity), and at time of <i>Al-Ba'as</i> ⁷⁶ (intense torment); those are who were true, and those are they who are <i>Mottaqoon</i> (pious people). <i>As-Sarra</i> =joy. See القرطبي
<i>Al-Berro</i>		ins obedience. See اللتاج.
<i>Al-Faseqoon/fase qeen/ fasiq</i>	الفاسقون	word “الفاسقون” is a masculine plural noun designating those people who <i>intentionally and determinedly rebelliously disobey Allah's command</i> . Furthermore, the Qur'an says that “الفاسقون” are the “hypocrites” (S 9:94); or the “disbelievers,” as in (S 32:18); or the “liars,” as in (S 49:6); or the “impugners,” as in (S :49); or “those who rule by other than what Allah had sent down,” as in (S 5:47). Therefore, the closest description of “الفاسقون” is this: “rebels vis-à-vis Allah's command.”
<i>Al-fosooq</i>	الفسوق	ellion vis-à-vis Allah's command.
<i>Ahad/ Ehda</i>	أحد إحدى	word “إحدى” is the <i>feminine</i> of “أحد” which is a <i>proper noun</i> for whomever it is suitable to be addressed, be it a <i>singular</i> , a <i>plural</i> , a <i>masculine</i> or a <i>feminine</i> . See اللسان. “أحد” means: (1) a <i>unique one</i> , i.e. <i>unlike any other</i> , (2) a <i>lone</i> , that <i>stands apart from others</i> . (3) Literally <i>one</i> . However, in English “lone” is <i>singular</i> , standing alone. So, to keep the concepts of “أحد” and “lone” simultaneously <i>transliteration</i> seems to be a must. The applicable “أحد” will or should be obvious from context where it appears.
<i>Al-Hakeem hekma</i>	الحكيم الحكمة	word “الحكيم” is <i>one of Allah's attributive names</i> . The words “الحكيم” or “حكيم” being associated with Allah are <i>not</i> as they <i>cannot</i> be the same when being associated with the human being individually or collectively. That is for simple but very significant <i>hallmark distinction</i> that of <i>foreknowledge</i> which Allah possesses and the humans, both individually and collectively obviously <i>lack</i> . It is obvious to anyone how “ <i>bindsigh</i> ” affect peoples' judgment. Thus, to say “judicious,” “sage,” “wise,” “sane,” “prudent,” etc will <i>not</i> suffice with respect to Allah, as <i>all</i> such words have the <i>human limitation of lack of the foreknowledge</i> of anything and its associated experience. Therefore, such words as associated with Allah cannot be translated per se. Thus, they should be transliterated and parenthetically explained as: “The infinite <i>hekma</i> (<i>wisdom</i>) Possessor.” Clearly the English word “wisdom,” is <i>inextricably linked</i> to human <i>deficient</i> knowledge and <i>incomplete</i> experience, is <i>highly inadequate</i> term to describe its supposed Arabic equivalent “hekma.” See below, for an exposition of the word “hekma.” word “hekma” as used in the Qur'an is <i>much closer to</i> , if not, the knowledgeable, perfectly sound choice, and use of things in their proper place and function to produce the best immediate and ultimate results . Obviously, there is a difference between <i>divine Hekmah</i> and <i>human hekma</i> . The former is <i>the Hekmah</i> , characterized by <i>Omniscience</i> and <i>foreknowledge</i> . The latter <i>lacks both</i> , as the human beings are <i>only</i> capable of <i>relative knowledge</i> <i>encumbered</i> by the human <i>incomplete</i> experience. Thus, Allah's <i>foreknowledge</i> relegates human <i>hekma</i> to the <i>nadir</i> (lowest point) in terms of “ <i>perfection</i> ” while Allah's <i>hekma</i> is the <i>zenith</i> (high point) of <i>perfection</i> itself and beyond. Human <i>hekma</i> tends to <i>emphasize immediate results</i> , at times at the expense of <i>ultimate</i> and may be <i>better results</i> . But, the <i>hekma</i> of the Prophet (SAWS) <i>vis-à-vis religion</i> (i.e. <i>Hadeeth</i>) is based on <i>divine inspiration</i> , thus it is <i>perfect all around</i> and hence <i>incomparable</i> to “human” <i>hekma</i> . Nevertheless, as knowledge <i>increases</i> , human <i>hekma</i> <i>increasingly emulates</i> (imitates) and <i>ascends</i> towards the <i>divine hekma</i> . Thereby, the “ <i>value system</i> ” among and within all individuals and societies wisely changes and <i>ascends towards perfection</i> . Thus, because of The <i>Omniscience's foreknowledge</i> about all things in their <i>pre and post existence effects all-around</i> , and Allah's <i>perfectly sound choice and use of things in their proper place and function to produce the best desired immediate and ultimate results</i> . Thus, Allah's <i>Hekmah</i> is <i>infinite</i> . Hence, He is “الحكيم” = <i>The infinite Hekmah Possessor</i> .

⁷⁴ The Arabic word “Ba'asa” has several meanings: (1) war; (2) hardship; (3) striking in conflict; (4) hunger; (5) misery; (6) adversity; (7) Or may be the combination of all stated meanings, (1) through (6).

⁷⁵ The Arabic word “Al-dbarra” means *diminishment of possessions* and *people*, who render support.

⁷⁶ The Arabic word “Al-Ba'as” means: (1) intensity of war or (2) torment.

<i>Al-Hayyo</i>	الحي	word “الحي” is <i>one of the most excellent attributive names of Allah (SWT)</i> , meaning “The Existent” <i>before and after the existence of life in this world</i> . There is <i>no</i> word in English to convey such a meaning. So, my choice for “الحي” is “ <i>The Pre-and-Post Existence Existent</i> ” as closest to convey the message of such a great name.
<i>Al-hghawoon</i>	الغاوون	ilgent-strayers.
<i>al-Jaheleyyah</i>	الجاهلية	means the <i>state of ignorance, backwardness</i> or <i>pre-Islamic eras</i> in the Arabian Peninsula.
<i>Al-Ma’aroor</i> or <i>Al-Urf</i>	المعروف أو العرف	n mean the same, meaning: (1) courteous act of virtue; (2) the prescribed Islamic <i>Share’yah</i> act of <i>virtuous standards</i> , i.e. of enjoining right conduct, virtue and forbidding indecency, vice in various ways; (3) conventionally instituted generous giving; (4) that which is conventionally <i>acceptable</i> among the people in a given community; (5) to say or do good favorable things towards some thing or some one. (6) Any acceptable standard of behavior, not in violation of any <i>Share’yah</i> Law, i.e. socially acceptable conduct not in violation of <i>Sharey’ah</i> . In summary: <i>rationally acceptable and Sharey’ah sanctioned deed</i> .
<i>Al-mar’a, al-ensan, man, person</i>	المرأ\الإنسان الرجل الشخص	word “المرء” = <i>المروءة، والمروءة هي كمال الرجولة</i> . See <i>اللسان</i> . So “المرء” = <i>mature/perfect manliness-possessor</i> . It is not the same as (a) “الإنسان” or (b) “الرجل,” or (c) “الشخص.” as (a) “الأنسان” means (1) the <i>male</i> human. And (b) “الرجل,” could mean: (2) the <i>man who matured</i> or (2) he <i>who walks on two feet</i> ; and (c) “الشخص” is: (1) a <i>human specter</i> , male or female, seen from afar, day or night, (2) a human specific <i>entity</i> , (3) a <i>male or a female entity</i> , (4) the <i>body of a human when standing</i> . See <i>الهادي، للكرمي، أو اللسان أو التاج</i> . Thus only the word “المرء” will convey the message of a “ <i>mature/perfect manliness-possessor</i> ”, i.e. no implication of <i>age, gait, specter</i> or other possible implications. Of course when you combine word “المرء” with another word, then it becomes Arabic <i>tongue expression</i> with a meaning <i>consistent with the context</i> . Clearly, because the diction in the <i>Arabic</i> language <i>explicitly</i> addresses the <i>masculine</i> and <i>implicitly</i> includes the <i>feminine</i> , except <i>where needed</i> then the <i>feminine</i> is <i>specifically</i> addressed. That is because the “female” is the hallmark of the family honor. So she must be preserved and held in very high esteem and well guarded better than a jewel. She is the mother which could be the gate-way to Hell or Paradise, for anyone, depending on how one treats such a mother. For every one <i>necessarily</i> there is <i>known mother</i> . But <i>not</i> necessarily a <i>known father</i> . That is why in the Hereafter all will be called by their first names and their begetter-mother, for this fact as well as in honor of <i>Isa (Jesus)</i> , son of Mary, peace be on both. in English perhaps the word “one,” is an <i>acceptable approximation</i> for “المرء” as in English they say, e.g.: “ <i>one would think</i> ”. However this, acceptable English <i>approximation</i> for “المرء” <i>cannot</i> be accepted as the <i>Qur’anic</i> language or the <i>Hadeeth</i> both are very <i>precise</i> , and <i>gender</i> sensitive.
<i>Al-Qayyuom</i>	القيوم	word “القيوم” means <i>The Constant and Multitudinous Maintainer of life and every thing in existence</i> , and that is <i>Allah (SWT)</i> . Such a designation is <i>one of His most excellent attributive names</i> . And to just say, as many do, “ <i>The sustainer</i> ” slights, if <i>not</i> seriously <i>diminishes the extant of the name</i> .
<i>Qas</i>	القصاص	ful retribution.
<i>amanah</i>	أمانة	Arabic word “أمانة” has several meanings: (1) an article of material things entrusted to the keeping of a trustworthy person; (2) a sum of money deposited in the trust of some person or an entity; (3) any duty or obligation that is charged by a higher authority to a person. So the “أمانة” is a duty, responsibility, or a pledge.
<i>Amnon</i>	أمن	ness from fear that is expected or might happen.
<i>Angels</i>		word: “الملائكة” although in the <i>plural</i> what is meant is <i>one great (Arch) Angel</i> , that of <i>Gabriel</i> , carrier of the revelations. Some time they say: where are the “ <i>princes</i> ” or the “ <i>bosses</i> ” when they mean the <i>prince</i> or the <i>boss</i> respectively.

<i>An-Nafso/selfhood</i>	النفس	<p>locution “the self”=“النفس,” in Arabic carries a fairly <i>large</i> number of meanings, among them: <i>soul, entity, the air we breathe in and out, the blood that runs throughout our bodies, desire, pride and self-esteem, the concrete thing of anything, the spirit, the psyche, the life, any animate object.</i> So since “the self”=“النفس” denotes all the aforesaid and more, as in the <i>Ayah</i>: “O, you the people: <i>ettaqo</i> (you reverentially guard not to displease) your Lord, Who [He] created you ^z of a single self ^w and created [He] of her, her spouse (<i>wife</i>)⁷⁷” (S 4:1). Here “self^w” means <i>Adam</i>, father of humanity, peace be upon him. And “the self”=“النفس,” is a <i>feminine gender</i> in Arabic, hence the expression: “created of her, her spouse (<i>wife</i>).” Hence, “النفس” = (<i>selfhood</i>) = “الذات.” There are three types of “selfhoods.” (1) “المطمئنة؛ الراضية المرضية,” the <i>contented, the pleased and the-had been gratified</i>; (2) “الأُمارة بالسوء,” iteratively audacious commander of evil; (3) “اللومة” the iterative blamer (<i>for wrongdoing</i>). Every “selfhood” is <i>Allah-given</i> or was (4) “ملهمة فجورها وتقواها”= <i>inspired by Allah</i> its “<i>taqwa</i>”= “guarding against Allah’s displeasure” and its “<i>fojoor</i>”= “wickedness.” (5) Each “selfhood” is <i>rationaly and physically identifiable</i> by (a) DNA, (b) fingerprint, (c) voice, (d) retina, (e) host of <i>distinctive</i> features. Additionally each “selfhood” occupies <i>definite and knowable space</i> at any given time and it is <i>subject to death</i>.</p> <p>he aforementioned with respect to “selfhood” are <i>not</i> applicable to “الروح”= “soul,” per se, as the “soul” is “<i>of Allah’s command</i>,” i.e. the “soul” is a “<i>blow</i>” of Allah, and since there is <i>nothing</i> in existence which is like Allah, so <i>likewise</i> is the fact with respect to the “soul.” But the “soul” is <i>power</i> which <i>provides</i> the “selfhood” its “<i>life and meanings</i>.” Thus, <i>without</i> the “soul” every “selfhood” is <i>lifeless and meaningless</i>.</p>
<i>Ar-Rahman</i>		<p>this beautiful word, the various commentators of The Qur’an have a lot to say, the <i>sum and essence</i> of it is as follows: it is another <i>proper</i> name of Allah. The <i>Ayah</i> (S 17:110) says: “Say: ‘Call upon Allah or call upon <i>Ar-Rahman</i>, by whatever name you call upon Him, for Him belongs The Most Beautiful Names.” <i>Ar-Rahman</i> indicates favor or help, clemency or generosity, goodwill or mercy to all Allah’s creatures in this world. <i>Ar-Rahman</i> is <i>contrastingly</i> employed when <i>exhortation</i> by <i>admonition</i> or <i>reprimand</i> are called for. However, <i>simultaneous</i> to such exhortation is a reminder of the attributes of <i>Ar-Rahman</i>, implying hope for help, favor, or goodwill mercy toward the one or ones exhorted by admonition.</p>
<i>As-Sa’aadah</i>	السعادة	<p>he divine assistance to achieve divinely approved works. ermanent mental and physical delight in Paradise.</p>
<i>at-Taghoot</i>	الطاغوت	<p>a term that has a number of meanings. It may mean: the “<i>devil</i>,” or “<i>rule by the devil</i>,” the “<i>tyrant</i>” or the “<i>rule by the tyrant</i>.” It also means an <i>irreligious man-made system</i> invested with <i>authority</i> to supposedly achieve various societal or scientific just ends. Such ends are <i>presumed</i> to be good for the individual, the society and the environment. These systems are expressed in terms of “<i>laws</i>,” which are either written or not. These <i>man-made laws</i> are to be <i>obeyed through submission</i> to them by all members of society. One of the main objectives of these man-made laws is to <i>exclude any divine guidance</i>.</p>
<i>awwah</i>	أواه	<p>word “<i>awwah</i>”= “أواه” has a dozen or so meanings, but in <i>this</i> context, and Allah knows best, it meant the <i>suppliant and praiser of Allah muchly</i>.</p>
<i>Azr azzara</i>	عَزَّرَ عَزْرًا	<p>word “<i>azr</i>”= “عَزَّرَ” blaming some one, or magnifying the respect towards some one. This word is one of those <i>paradoxical</i> words, i.e. it has a <i>meaning and its exact opposite</i>. It means: (1) blamed, (2) respected very highly, (3) disciplined just below what the “<i>law</i>” calls for, (4) succored some one, (5) exposing some one to the “<i>lawful</i>” jurisdictions.</p>
		<p>Arabic word “<i>Ba’as</i>” means: (1) <i>warfare</i> or (2) <i>intense torment</i>, (3) <i>intensity of fight</i>.</p>
	البأس	<p>Arabic word “<i>Ba’asa</i>” has several meanings: (1) <i>war</i>; (2) <i>hardship</i>; (3) <i>striking in conflict</i>; (4) <i>hunger</i>; (5) <i>misery</i>, (6) <i>adversity</i>; (7) <i>tribulation</i>; (8) Or may be the combination of all stated meanings, (1) through (7).</p>

⁷⁷ The word “self^w” here is in reference to *Adam*, father of *the humans*. In (S 7:189) Allah says: “to quiet [*be*] to her.”

<i>Bashshara youbashshero</i>	يَبْشَرُ	word <i>youbashshara</i> = “يَبْشَرُ” has <i>no</i> English equivalent <i>per say</i> . So, we resort to <i>transliteration</i> and <i>parenthetical explanation</i> . It is a present tense verb where a <i>speaker</i> is telling <i>another</i> to tell <i>pleasant tidings</i> , albeit surely <i>not</i> all of the times pleasing to <i>some</i> recipients. As some times “ <i>grievous</i> ” tiding could be the case. Clearly <i>demeritorious people</i> do <i>not</i> deserve any <i>pleasant tidings</i> , <i>except by way of sarcasm</i> . As <i>raising their expectations</i> and suddenly <i>plunging it deep into the abyss</i> of <i>dismality</i> is very fitting for them
<i>Baghyann</i>	بَغْيَا	word “ <i>baghyann</i> ” has several <i>distinct</i> meanings: (1) pre-sumptuous state of mind inciting unprovoked aggression, i.e. going <i>beyond bounds</i> in striving to possess what does not belong to the inciter; (2) seeking or aspiring to possess for one’s self something; (3) excessive rain; (4) Adultery.
<i>baheyara</i>	بَحِيرَة	words: “ <i>Baheyrah</i> ”= “بَحِيرَة”, “ <i>Saibah</i> ”= “سَائِبَة”, “ <i>Wasilah</i> ”= “وَصِيلَة” and “ <i>Hamm</i> ”= “حَام” all describe various types of <i>camels</i> or <i>sheep</i> that are <i>let loose</i> and to pasture without restrictions after they meet certain criterion, described as follows: The <i>تفسير</i> books give various details regarding <i>variations in the exact criterion for each</i> category of camels, but generally: The “ <i>Baheyrah</i> ”= “بَحِيرَة” is the <i>she-camel</i> , daughter of “ <i>Saibah</i> .” And the “ <i>Saibah</i> ” is the <i>she-camel</i> whose ear had a <i>man-made slit</i> , after it had given <i>five</i> and in some narrations <i>ten female births</i> <i>not</i> among them a <i>male</i> , then it was <i>let loose</i> neither to carry anything nor its wool is sheared nor its milk is consumed except by guest. When it gives birth to a <i>she-camel</i> then this <i>baby she-camel</i> will have its ear slit and <i>left alone with her mother and treated like her mother</i> , so it is the “ <i>Baheyrah</i> .” When it dies its meat is considered “ <i>lawful</i> ” for the <i>men</i> but <i>not</i> for the <i>women</i> . Hence, the <i>Qur’an</i> forbade that by this <i>Ayah</i> . B. The “ <i>wasilah</i> ”= “وَصِيلَة” means the <i>she-sheep</i> who gave <i>seven or ten consecutive births</i> . When the <i>she-sheep</i> gives it seventh birth they look at the offspring, if a <i>male</i> and a <i>female</i> then the male is not slain because of her sister. Also, the women do not drink its milk. And they let her loose. C. The “ <i>hamm</i> ”= “حَام” is the <i>he-camel</i> who impregnates ten <i>she-camels</i> or having had <i>seven successive females</i> born as a result of his impregnation, as a result they let him loose.
<i>bala</i>	بَلَى	The word “ <i>bala</i> ”= “ <i>certainly-not</i> ” is <i>absolutely not synonymous</i> to “ <i>yes</i> ”= “نَعَمْ”, as “ <i>bala</i> ”= “ <i>certainly-not</i> ” is <i>particularized</i> to negate a (A1) <i>negative-predicative</i> (i.e. <i>immediately previous negative statement</i>); or (A2) a statement <i>possessing the strength of such a negative predicate</i> (A1). E.g. of (A1) is: “Am I not your ⁿ Lord?” (S7:172). E.g.: of (A2) is <i>Ayah</i> (S2:80), or <i>Ayah</i> (S6:157), or (S39:57-58) or (S6:157). In this case the <i>preceding</i> statement is: “I am <i>not</i> your Lord the answer is “بَلَى”= “ <i>certainly -not</i> ,” = <i>negating</i> the “ <i>not yourⁿ Lord</i> ,” i.e. <i>negating the negative making it positive</i> and also <i>affirming</i> that He is their Lord. It <i>cannot</i> be “نَعَمْ”= “ <i>yes</i> ,” as “نَعَمْ” will <i>confirm</i> “ <i>not yourⁿ Lord</i> ,” <i>contrary</i> to the <i>fact</i> and <i>intention</i> . for example: if some-one says: “has not John been here?” If the answer is “Yes”= “نَعَمْ” that means John was <i>not</i> there. But if the reply is “بَلَى”= that means John <i>was</i> there. “بَلَى”= <i>indeed-not</i> is to <i>negate</i> a <i>preceding negative statement</i> or a statement <i>possessing the strength of a negative statement</i> , as stated previously, i.e. <i>Ayah</i> (S2:80) or <i>Ayah</i> (S6:157). Unfortunately most translators do <i>not</i> heed such a <i>vital distinction</i> , and so give the <i>opposite</i> meaning by equating “ <i>yes</i> ” for “ <i>bala</i> ,” a <i>major and an unacceptable</i> flaw.
<i>banan</i>	بَنَان	word “ <i>banan</i> ” means the <i>fingertip</i> or the <i>finger</i> on the basis of <i>calling the whole by its part</i> .
<i>Bashsher</i>	بَشَّرَ	Arabic word “بَشَّرَ” here again, there is <i>no single</i> English word to convey the concept of “بَشَّرَ” <i>per say</i> . So, we resort to <i>transliteration</i> and <i>parenthetical explanation</i> . In this case, it is a <i>command</i> verb where a <i>speaker</i> is <i>ordering another</i> to tell <i>pleasant tidings</i> , albeit surely <i>not</i> all of the times pleasing to all recipients. As some times, in “ <i>restricted verb</i> ” format a “ <i>grievous</i> ” tiding could be the case. But all are <i>always</i> from <i>Allah</i> , <i>directly</i> or <i>indirectly</i> . <i>Indirectly</i> like

		in the case of a wife informing her husband for the first time that she is <i>pregnant</i> ; or an awardee of a “degree” or a “contract” informing and perhaps congratulating for the first time an expecting recipient. However, clearly <i>demeritorious people</i> do not deserve to <i>hear</i> or <i>receive</i> any <i>pleasing</i> tidings, <i>except by way of sarcasm</i> . As such sarcasm <i>raises their expectations</i> and suddenly <i>plunges them deep into the abyss</i> of dismality. Thus, “يُسَرُّ” could be said by way of <i>sarcasm</i> , and The Qur’an uses it time and again in <i>both</i> senses.
Baqeyat as-Salehat	الباقيات الصالحات	“baqeyat”= “الباقيات”=plural feminine subjective noun, those that are <i>ever endurers-ever-good she-ones</i>), such as good deeds: e.g. <i>prayers, fasting, Hajj, charities, mentioning of Allah and His various all around most beautiful attributive names</i> and His various <i>favours</i> , etc.
Believers	المؤمنون	believers.
Bena-an		o parts “Bena” and “an.” The “an” is a grammatical nunation at the end of an <i>objective</i> noun. “Bena” is an Arabic word with multiple meanings: (1) <i>structure</i> of any thing as a <i>canopy, residence, body</i> , or a <i>sentence</i> ; (2) honor and high rank, (3) first time going in <i>privacy with a bride</i> after the formal wedding.
buhtan	بهتان	der
Completed/concluded	اكمل أتم	word “كَمَلَ” means completed, i.e. whatever was “completed” it reached its ultimate or full maturity, fruition, fulfillment, consummation, culmination, realization. In other word, all its components are gathered to achieve its intended purpose. And that <i>nothing</i> can be added to it to <i>improve</i> it. Like every thing in this world, religion came in stages. Beginning with Noah, peace be on him, requiring from his people to just say that Allah is One, i.e. no other deity with Him. But by the time Prophet and Messenger of Allah, Mohammad (SAWS) came the religion was <i>completed</i> with <i>full prescriptions and proscriptions</i> and hence <i>only</i> Islam is <i>complete</i> and thus <i>acceptable, enda</i> (by Rule of) Allah. word “تَمَّ” means its <i>last</i> component has <i>gathered</i> to the rest, making a <i>full whole</i> ; thus, <i>concluded</i> means: whatever was “concluded,” it had gathered its last components and became a <i>full-whole</i> , or <i>reached its end</i> , or it <i>finished</i> , or it <i>terminated</i> , or it <i>drew to a close</i> . example to illustrate the <i>difference</i> between “ <i>completed</i> ” and “ <i>concluded</i> ” is say in a <i>Gregorian Calendar</i> a month which is 31 days is the maximum possible for any <i>Gregorian Calendar</i> month to ultimately reach. And similarly in a <i>Hejra Calendar</i> month the maximum possible for any month to ultimately reach is 30 days. Thus, 31 days month in a <i>Gregorian Calendar</i> or 30 days in a <i>Hejra Calendar</i> are complete months. But a month which is <i>less</i> than 31 days in <i>Gregorian Calendar</i> or 30 days in a <i>Hejra Calendar</i> could be “تَمَّامَت” once each reaches its <i>maximum</i> days expected of it, say 30, 28, or 29 days in a <i>Gregorian Calendar</i> or 30 days in a <i>Hejra Calendar</i> . Additionally, “complete” suggests an achievement of a purpose whereas “conclude” suggest coming to and end with or without necessarily achieving a purpose.
Condone	صفح	o over look an offense, suggesting tacit forgiveness for it. Arabic the word “صفح” means: turned a new page, thus turned away from an offense and did not punish for it.
Condone		o over look an offense, suggesting tacit forgiveness for it. Arabic the word “صفح” means: turned a new page, thus turned away from an offense and did not punishing for it.
Covenant	عهود	inding agreement.
dabbah	دابة	word “دَابَّة” in Arabic means: the <i>non-human animal</i> that treads <i>slowly and quietly</i> and <i>figuratively</i> speaking it <i>also includes the human</i> . In English the <i>first</i> meaning and <i>impression</i> of the word “ <i>creature</i> ” is <i>anything created</i> . But it <i>also</i> means <i>living being</i> , especially an <i>animal</i> and <i>human being</i> . However, in Arabic “دَابَّة” is a singular <i>feminine</i> and <i>not a reasoner</i> in the normal human sense. So the [she-] is <i>prefixed</i> to it.
dar	دار	Arabic word “dar” has several meanings. Among such meanings in <i>this</i> context are: (1) <i>this world</i> and (2) <i>the hereafter</i> . In other words, this world is the “ <i>farm</i> ” for the Hereafter. Thus, what one <i>sows in this world shall harvest in the Hereafter</i> . Hence, each will know the result of his/her work.

Dharra	ضراء	Arabic word “ <i>Al-dharra</i> ” means <i>diminishment</i> of <i>possessions</i> and <i>people</i> , who render support.
<i>Dharraa</i>		Arabic word, “ <i>Dharra</i> ” means (1) <i>diminishment</i> of <i>possessions</i> and <i>people</i> , who render support; (2) <i>adversity</i> .
Dhukranan or Khuntha	ذكرانا و خنثى	words “ <i>dhukranan</i> ”=“ذكران” (in <i>Arabic</i> , and the <i>Qur’an</i> is firstly <i>Arabic</i> : “ <i>Verily We caused it to descend Arabic Qur’an, perhaps you cerebrate.</i> ”) is made up of <i>five</i> letters, and “ <i>ذكور</i> ” is made up of <i>four</i> letters. Therefore, “ <i>ذكور</i> ” has <i>more</i> meaning as its construct has <i>more</i> letters. But from this <i>Ayah</i> above, (S 26: 165), the word “ <i>ذكران</i> ” has an <i>additional</i> letter “ <i>ل</i> ” giving it <i>additional</i> meaning. The <i>additional</i> meaning could be (1) <i>good to neutral</i> , or (2) <i>bad</i> . Next regarding the <i>خنثى</i> = “ <i>male-effeminate</i> .” If you take this great <i>Ayah</i> (S 26: 165), “ <i>dhukranan</i> ” here is <i>bad</i> , as it indicates the males as being “ <i>male-effeminate</i> ” and are being <i>come unto</i> by another male. But if you take another great <i>Ayah</i> : “ <i>Or He pairs them thukranan (males) and females</i> ” (S 42: 50) it is <i>good or neutral</i> , as the “ <i>maleness</i> ” here is obviously <i>not effeminateness</i> , but <i>normal to neutral</i> . Thus, “ <i>dhukranan</i> ” mentioned in the above great <i>Ayah</i> is obviously the type of “ <i>male</i> ” which could be “ <i>يؤتى</i> ”=“ <i>being come unto</i> ,” as a <i>female</i> , hence such “ <i>male</i> ” is “ <i>male-effeminate</i> ”=“ <i>خنثى أم مختل</i> ,” i.e. <i>womanish</i> .
dhuro	الضر	ery
dhurr	ذر	word “ <i>ذر</i> ” means passed hurriedly see لسان العرب under ذرأ.
Dhurro		ns: harm, injury, plight.
E’a’jaz		<i>miraculous inimitability</i> of The <i>Qur’an</i> . For example: re is the <i>scientific E’a’jaz</i> . re is the <i>informative E’a’jaz</i> . re is the <i>historic E’a’jaz</i> . re is the <i>linguistic (expressive) E’a’jaz</i> .
Ejtaba/ijtaba	إجتى	led out in preference.
Estafa/istafa	إصطفى	lusively selected
enab	العنب	riably throughout the <i>Qur’an</i> when the reference is made to the “ <i>النخل و الأغاب</i> ” the mention of the <i>date-palm</i> is openly stated but with respect to the <i>grapevine</i> , known in <i>Arabic</i> as “ <i>الكرم</i> ,” <i>never ever</i> the mention of the “ <i>grapevine per se</i> but the reference is made only to the <i>fruit itself</i> , i.e. the <i>grapes</i> .” In this respect, there is a <i>true Hadeeth</i> in <i>al-Bukharey</i> and <i>Muslim</i> , which <i>directs</i> the believers <i>not</i> to refer to “ <i>العنب</i> ” as “ <i>الكرم</i> ,” because surely the “ <i>الكرم</i> ” is <i>the Muslim</i> . And in another narration: verily only that “ <i>الكرم</i> ” is <i>the heart of the believer</i> . See <i>نزهة المتقين؛ شرح رياض الصالحين</i>
enda	عند	word “ <i>عند</i> ,” is <i>not</i> commonly <i>properly</i> known, expressed here as: “ <i>by rule of</i> .” Clearly “ <i>عند</i> ,” is an <i>adverb</i> of both <i>time</i> and <i>place</i> . I am fully aware that <i>most</i> others consider the word “ <i>with</i> ” for “ <i>عند</i> .” Perhaps “ <i>with</i> ” is acceptable but <i>not</i> in <i>this particular or a similar</i> context. According to the <i>Merriam Webster’s Unabridged Dictionary</i> , “ <i>with</i> ” has <i>thirteen main entries</i> and under each enter there are <i>subentries</i> too. In fact <i>The American Heritage Dictionary</i> gives about <i>twenty-seven main entries</i> for the word “ <i>with</i> .” In both dictionaries the <i>closest</i> to what is <i>relevant</i> in this <i>Qur’anic</i> context are entries coincidently numbered 6, in both. Webster’s says: “6a: <i>in the judgment or estimation of</i> .” <i>The American Heritage</i> says: “6. <i>In the opinion or estimation of</i> .” However, <i>Webster</i> gives the <i>first</i> meaning as “ <i>in opposition to: AGAINST</i> ,” and the <i>second</i> meaning as: “a: <i>alongside of: near to</i> ; b: <i>in a line or on a course paralleling the direction or movement of</i> .” <i>The American Heritage</i> says: 1. <i>In the company of; accompanying</i> ; 2. <i>Next to; alongside of</i> ; 3. <i>Having as a possession, an attribute, or a characteristic</i> .” This is all fine when we are talking about <i>speeches of human beings</i> . But in the case of <i>Allah</i> , Exalted He in His Majesty, considering what is <i>closest</i> in meaning to the <i>Qur’anic</i> text at hand, we <i>cannot</i> or <i>should not</i> say in His “ <i>opinion</i> ” or His “ <i>estimation</i> ,” although “ <i>His Judgment</i> ” is acceptable, but still (1) <i>with respect to Allah</i> , and (2) <i>in deference to Him</i> , (3) given the fact that <i>Allah</i> is <i>above human comparison</i> ; and (4) <i>The most microscopic and the most colossal and all in between</i> are governed by <i>Allah’s rule</i> ; therefore, the <i>appropriate and only suitable and proper say</i> is or <i>should be</i> : “ <i>His rule</i> .” Such concept of “ <i>rule</i> ” is <i>fully corroborated</i> in the <i>Arabic</i> language, as one of <i>many</i> meanings of the word “ <i>عند</i> ” to mean “ <i>by rule of</i> .” For example, it is stated in <i>تاج العروس</i> (an <i>authoritative Arabic-Arabic Dictionary</i> , with respect to the <i>various</i> meanings of “ <i>عند</i> ,” it says: <i>وتكون و تكون بمعنى الحكم: يقال هذا عندي أفضل أي في حكمي</i> , which

		means, it can be in the sense of “rule;” it can be said: this is in my <i>rule</i> more excellent, meaning according to my <i>ruling</i> or my <i>judgment</i> (although “ <i>judgment</i> ” is best suited for “قضاء أو القضاء”) it is more excellent. However, with respect to Allah, Exalted in His Majesty, we know His Judgment only <i>by His rule</i> . Thus, once again, <i>He rules</i> and His rule is the <i>Law</i> . Therefore, “عند بارنكم” is <i>best</i> translated to be: <i>by rule of your Originator</i> , and <i>not</i> “with” your Originator. The word “ <i>with</i> ” implies <i>first</i> and for most “ <i>In the company of; accompanying; 2. Next to; or alongside of; 3. Having as a possession, an attribute, or a characteristic</i> ” or in Arabic “معية.” If the “معية” were <i>intended</i> , Allah would have <i>stated</i> it as “مع” but He did <i>not</i> ; He stated it as “عند” to mean and imply His rule, and Allah knows best. In other situations “عند” may <i>not</i> mean “ <i>by rule of</i> .” It could also mean: (a) His <i>knowledge</i> , (b) His <i>munificence of, or bounty of</i> , (c) and of course as stated above as adverbs of both <i>time</i> (e.g.: at, with, on, upon, etc.) and <i>place</i> (e.g.: presence, near, vicinity, quarters, etc.), (d) <i>nigh</i> (for place and time), among, (e) <i>possess, from, of</i> , (e) <i>sight of</i> , (f) <i>source</i> .
essr	إصر	ere, heavy, personal, and most burdensome pledge/obligation.
Ettaqoo		Command, plural imperative, masculine saying: you fear and protect yourselves against (1) the wrath of Allah, (2) the hellfire, (3) fear.
Ettaqoone		e and fear Me
Euangelion	الإنجيل	early writings of the founder of Christianity to the various churches referred to the now called “ <i>Gospels</i> ” as the “ <i>Euangelion</i> ” (see the <i>Encyclopedia Britannica</i> , 15 th edition, vol. 14, p. 822). The Greek prefix “ <i>eu</i> ” means “ <i>true</i> ” or “ <i>good</i> ” and denoting “ <i>weighty, authoritative, and official message</i> ,” and “ <i>Angelion</i> ” means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the “ <i>Euangelion</i> ” was changed to become the proclaimed “ <i>Gospel</i> .” The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the “ <i>Enjeel</i> .” Thus, after the <i>Torah</i> was defiled post <i>Mosa’s</i> (<i>Moses</i>) death, through deletions, additions and other alterations, the <i>Enjeel</i> (<i>Euangelion</i>) through Jesus, came to rectify the situation.
Excuse	يسمح	pardoning a mistake or a fault without demanding punishment or redress. In Arabic the word “سمح أو سامح” means: was generous and easy towards an offense; thus, did not punish for it.
Fadhlon or Fadhl		Arabic word “ <i>Fadhlon</i> ,” grammatically inflected for “ <i>Fadhl</i> ,” rooted in the words (a) “ <i>fadhola</i> ,” and (b) “ <i>fadhal</i> ,” or “ <i>fadhela</i> .” “ <i>Fadhold</i> ” means: a person who became <i>munificent</i> ; or a thing that possessed a <i>trait</i> more <i>favorable</i> or <i>advantageous</i> merit over his/its comparable similar entity; “ <i>Fadhal</i> ” or “ <i>Fadhela</i> ” means: is extra (left over from a larger sum), or more than needed. However, the word “ <i>Fahl</i> ” or “ <i>Fadhlon</i> ” evolved to mean: (1) any munificent act which is <i>excellent, gracious, and kind</i> , by reason of Islamic <i>Sharey’ah</i> Law, logic, or sound societal convention. (2) <i>Munificence</i> , demonstrating excellence, graciousness, or kindness.
faheshah	الفاحشة	word “فاحشة” = “ <i>profanity</i> ” means vulgar or irreverent say or action, i.e. <i>excess of ugliness in statement or action</i> by an entity, a person or a group, or any of Allah’s <i>proscriptions</i> . Some times the word “فاحشة” is <i>euphemistically</i> used to mean <i>adultery</i> or <i>fornication</i> .
fahsha	الفحشاء	pic word used is “الفحشاء,” = the noun of “فاحشة” see التاج. And “الفحشاء” = “ <i>profanity</i> ” or “ <i>profaneness</i> ” means: vulgar or irreverent say or action, i.e. the <i>excess of ugliness in statement or action</i> by an entity, a person or a group, (2) or any of Allah’s <i>proscriptions</i> , (3) or <i>fornication</i> (sexual intercourse between partners who are <i>not</i> married to each other) or <i>adultery</i> (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The <i>ugly excesses of say or action</i> , homosexuality.
		s two words phrase “ensuing that” is <i>introduced</i> here for the Fa= “ف” السببية, the consequential “ <i>Fa</i> ” prefixed to the <i>النافية</i> “لا” that <i>denies absolutely</i> , in the Arabic text “فلا” = the particle introducing a clause that expresses the <i>result</i> or <i>effect</i> of a <i>preceding</i> clause. In this case and Allah knows best, <i>whoever follows the guidance from Allah</i> ensuing (to) that=as a result of that, no fear shall come their way.

Far-that (and related pronouns)	ذلك وأخواتها	In Arabic Grammar there are three distinct demonstrative pronouns: (1) for the immediate or very near (<i>masculine/feminine, singular, double or plural</i>), in the subjective or the objective senses; (2) for the middle (<i>masculine/feminine, singular, double or plural</i>) in the subjective or the objective senses, and (3) for the far-that (<i>masculine/feminine, singular, double or plural</i>) in the subjective or the objective senses. Clearly the demonstrative pronouns in English are not as descriptive or inclusive as their Arabic counter parts. So, there are: (a) بالقريب تا، ذان، ذا، تينك، ذيك، ذاك، تاتك، تينك، ذانك، ذاك، للمتوسط (b) تين and تا، ذين، ذان، تان؛ and (c) بالبعيد تينك، تاتك، ذينك، ذاك، تاتك، تانك، ذانك، ذاك.
Fegh		An Arabic word that does not have English equivalent. It means (1) the understanding of the Sharey'ah Laws, and the capacity to discover and derive newer meanings and applications beyond the apparent textual meaning or meanings; (2) intensive and extensive knowledge of Islam.
Ferashan		The Arabic word “فراشا” = “ferashan” literally means (1) “mattress,” or (2) “carpet,” or (3) “حيث فتح الواو يعني المكان المنخفض. أما كسر الواو فيعني المكن الذي تحت القدم أم تحت الجسم. فالوظء كالغطاء عكسا.” However, figuratively the word “فراشا” is used to also mean (3) “wife” or (4) the entire earth as it spreads and extends as a bed.
fetnah	فتنة	word “fetnah,” is rooted in the verb “fatan.” Thus, “fetnah” has many meanings; among them: (1) temptation, (2) trial, (3) seduction, (4) enticement, (5) allurements, (6) enrapture, (7) enrapture, (8) enamoring, (9) captivating, (10) charming, (11) infatuation, (12) fascination, (13) engaging in civil strife, (14) having tumult, (15) subterfuge. (16) Being subjected to punishment for sins already committed. (17) Disbelief. (18) Sedition. In some Ayat any one or combination of the stated meanings could apply. In this case we chose the imperfect phrase “temptation or trial.” Generally: fetnah(engaging in sinful/immoral/unpraised deed/say).
Foad	الفؤاد	word “الفؤاد” is commonly referred to as the “heart.” However, according to many linguists, for example, taking بصائر ذوي التمييز in الفيروزبادي is to consider “التفؤد” meaning “التوفد”=glowing. And the Hadeeth, the Prophet (SAWS) said: came to you folks of Yaman. They are kinder “قلوباً” and softer “أفئدة.” The Qur’an says: “lied not the ‘فؤاد’ what it saw.” (S 53:11).
		Thoom is Arabic word meaning garlic or wheat or chick peas or bread of wheat. However, “Thoom”=garlic and “Hentalab”=wheat and chick peas=“hummos.”
Forgive		To pardon without harboring ill feeling concerning an offense. غفر In Arabic the word “غفر” means: covered or blanketed an offense so as not to punish for it.
forgot	تر / نسي	word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does not forget, but He chooses to ceases paying attention to some thing. See اللسان.
ghafeloon	غافلون	word “ghafeloon”= “غافلون” is a plural noun, agent, subject of a verb, is disregards, that who are heedless.
ghaitt	الغائط	the Lexicon attached to this Translation for the meaning of the figurative of speech word “ghaitt”= “غائط.”
ghare	غير	word “غير”= “ghayre” is an article of negation, exception, a dependent adjective (i.e. لنفي صورة من غير مادتها، نحو: الماء إذا الراغب مرفوعة منصوبة، مجرورة). Says كان حاراً غيره إذا كان بارداً. And he adds other qualifications. See الراغب. So, غير is neither “not,” nor “no,” nor “except,” but “other than.”
gharoor	الغرور	deceitment
Ghanvoon/ ghaween	الغاوين	indulgers in discretion.
ghayy		word “الغي” means indulgence in indiscretion, and not just indiscretion, bad as that is.
ghosl	عسل	shower or bath of the entire body after having been junuban (having had ejaculation, for any reason, including dream. The “ghosl” is to be done in a Share'yah prescribed manner, i.e. first like a “wodboa” for Prayer, then a full shower or bath.

<i>ghulfon</i>	غلف	word “غلف” means <i>uncircumcised, wrapped, shrouded, veiled</i> , i.e. in a cover or envelop and so we do not understand.
Divine-Guidance	الهدية	Best translation for “الهداية” is divine-guidance , as it is 100% guaranteed to hit the target <i>at all times</i> .
		word “ <i>hada</i> ” has three distinct Arabic meanings: (1) returned to the truth; (2) returned and <i>repented</i> ; (3) entered into the religion of the Jews.
<i>hado</i>	هادوا	word “ <i>hada</i> ” has three distinct Arabic meanings: (1) returned to the truth; (2) returned and <i>repented</i> ; (3) entered into the “ <i>lam</i> ” (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does <i>not</i> have a word for “ <i>religion</i> ” <i>per se</i> , that is why they say: “ <i>lam</i> ,” that is they say the Mosaic Law, instead of Mosaic religion.
<i>Hameed</i>	حميد	word “ <i>Hameed</i> ”= “حميد” linguistically means: (1) <i>multitudinously praised</i> and (2) <i>multitudinously praiser</i> .
<i>hamm</i>	حام	“ <i>hamm</i> ”= “حام” is the he-camel who impregnates ten she-camels or having had seven successive females born as a result of his impregnation, as a result they let him loose.
	اليد	word “hand” in the Arabic language is in the feminine form, and has many <i>distinct</i> meanings: (1) it is the body part extending from the tips of the fingers up to the shoulders; (2) power or might; (3) having possession of; (4) extending submission to; (5) extending support for; (6) taking the hands off; (7) given the back of the hand=giving freely; (8) favor; (9) handle of; (10) fell in his hand=felt sorry; (11) under the hand of=trained by; (12) between the hands=in the front of or before (prior to) it.
<i>Hanifan</i>		Inclined aright.
<i>Harth</i>	الحرث	Arabic word “ <i>harth</i> ” has many meanings:(1) the place where sowing seeds are placed; (2) the work of the cultivator; (3) the trodden tract; (4) reward; (5) lot or fate.
	حرج	he word “حرج” = “اضيق الضيق,” see “اللسان,” e.g.: if you were to get <i>two identical sheets of papers</i> and put them <i>congruently</i> against one another the <i>space between them</i> is called “حرج,” that is there is practically nothing narrower than that space between the two sheets of paper. Also, “حرج” could mean “sin”.
<i>The Hazan and The Huzno</i>	الحنن الحنن	الحنن (1) with a <i>fat’ba</i> on both the ح and ن is a <i>long-lasting sadness</i> , very close to permanent in fact permanent sadness <i>adhering to the affected person</i> . While (2) الحزن with a <i>dhammaton</i> on the ح and a <i>saknaton</i> on the ن, which equals a <i>temporary sadness</i> , i.e. <i>not permanent one adhering to the one suffering from it</i> . Example of الحزن is that of those Prophet’s Companions who had <i>utmost desire to join Tabook’s Campaign</i> with The Prophet (SAWS). But they <i>lacked the means</i> to carry their <i>bodies and their food and water-supplies</i> . So they came to The Prophet asking him for help and he said that he did not have what they were asking for. So the diverted away while their eyes overflowing with tears <i>hazanan</i> and not <i>huznon</i> , as that meant to them was a lost-opportunity which will never present itself to fight for Allah’s cause. What an <i>ardent contrition</i> for them. This situation is best depicted by <i>Ayah at-Tawbah (Repentance)</i> : “And not on whom ^r if when ^o <i>ataw</i> (they ^z approached/ came to) you ^s to carry them, said you ^s : [I] find not what (to) carry you ^b on it ^x they ^z diverted while their eyes overflow of tears, <i>hazanan</i> (permanently sad) that not find they ^z what (to) expend” (S9:92). But take the <i>Ayah</i> of <i>Yousif</i> , with respect to his father’s الحزن with a <i>dhammaton</i> on the ح and a <i>saknaton</i> on the ن: “Said [he]: verily only, [I] complain my <i>bathth</i> (ultimate-grief) and my sadness to Allah, and [I] know from Allah what not know you””. So <i>Yousif’s</i> father knew from Allah that his sadness will one day be <i>relieved</i> and be <i>done-away-with</i> , when he meets <i>Yousif</i> , which ultimately did happen and his sadness was <i>relieved</i> and <i>done-away-with</i> .
<i>Hasan</i> or <i>hasona</i>	حسن، حسن	ame beautiful or was beautified.

<i>Hasanah</i>	حسنة	angular, feminine (the plural of which is: “حسنات”= <i>hasanat</i>), and means: an all around beautiful desirable).
<i>Hass</i>	حسّ	word “ <i>hass</i> ” has many meanings: (1) uprooted to eradicate; (2) kill to destroy; (3) felt it and knew it; (4) felt compassionate towards; (5) possessed strong sense of feelings.
<i>hawa</i>	هوى	onal inclination, tendentious liking.
<i>hejr</i>	حجر	word “حجر” = “محجور عليه منكم أي انكم ممنوعون منه بتحريمه عليكم” that is that which is <i>under your protection</i> but by <i>law</i> you are <i>forbidden</i> to make use of them
<i>Hittatann</i>	حطة	word “ <i>hittatann</i> ” is a word of <i>submission</i> to Allah and <i>repentance</i> ; such as, and Allah knows best, “May Allah removes our sins from our shoulders.” However, the evildoers <i>changed</i> the word, as the next <i>Ayah</i> states.
<i>ho</i>	هو في نزله	pronoun “هـ” in “نزله” refers to the <i>Qur'an</i> . The <i>Qur'an</i> as <i>Allah's Speech</i> is not “it” <i>per se</i> . But to say “he” or “He” would imply, if not impose, a <i>potential serious of problem</i> of “is the <i>Qur'an</i> ‘ <i>makblooq</i> ’= he which was created?” To avoid such potential problem I preferred to resort to the <i>lesser of the two harms</i> (not evils) and used “it” to refer to the <i>Qur'an</i> or “Allah’s Speech” where appropriate throughout this <i>Translation</i> .
<i>Huda</i> <i>hedayah</i>	هدى هداية	word “هدى” or “هداية” in <i>Arabic</i> is clear to be “ <i>aright-guidance</i> ,” not just mere “ <i>guidance</i> ” in English in the <i>literal</i> sense of “ <i>ushering</i> ,” “ <i>showing</i> ,” “ <i>leading</i> ,” “ <i>piloting</i> ,” “ <i>steering</i> ” etc. But if such “ <i>guidance</i> ” is <i>directly linkable</i> to Allah, as for example: “Allah guides whom He likes,” then <i>it is automatically</i> the “ <i>aright-guidance</i> ” that is because Allah <i>always</i> guides to the <i>aright-guidance</i>
<i>Hukmon/huk</i> <i>mohukman/he</i> <i>kmah</i>	حكم حكما حكمة	<i>kmah</i> ” = “ <i>hukmo</i> ” or “ <i>hukmon</i> ” only “ <i>hukmo</i> ” and “ <i>hukmon</i> ” are grammatically inflected, each is a: <i>subjective, singular, masculine noun</i> meaning a <i>decision</i> or a <i>ruling</i> or a <i>judgment</i> rendered: <i>according to the sound understanding of all relevant factors in any given situation effecting just judgment all around and consistent or harmonious with the Arabic “bekmah,” which is the knowledgeable and sound placement as well as the use of things in their proper places and functions to produce the best immediate and ultimate results.</i> Example of Arabic “ <i>hukmo</i> ,” is defending the <i>wronged</i> , whoever he/she/they might be against the <i>wronger</i> , whoever he/she/they might be <i>any time and anywhere</i> . This is well exemplified by the <i>pre-Islamic</i> era “ <i>Helf Al-Fodbool</i> ,” which <i>outweighs</i> and <i>out balances</i> the most modern U.N “human rights” in all its aspects. And <i>two illustrations</i> of Arabic <i>wisdom</i> are: (a) <i>personal honor</i> deriving from the <i>personal genealogy</i> , that <i>must</i> be maintained to be <i>genuinely pure and publicly acknowledged and undisputable</i> ; and (b) Arabic <i>hospitality</i> , which so <i>legendary</i> that an Arab would offer his utmost to his guest to keep the guest <i>comfortable</i> and <i>fed</i> even if the host remains <i>rather uncomfortable</i> and <i>hungry</i> in the interim. Additionally, Allah by His <i>foreknowledge</i> knew that once the <i>Qur'an</i> is among the Arabs who would come to believe in it, then the <i>Qur'an</i> would <i>further refine</i> their good traits and <i>augment</i> them by its <i>divine criteria of prescription and proscription</i> , making the Arabic “ <i>hokum</i> ”=rule or “ <i>bekmah</i> ”= “wisdom” even <i>sounder</i> and <i>more unmatchable</i> in its justice. ع حكما means according to Arabic “ <i>hukmo</i> ” or “ <i>bekmah</i> ” as described above.
<i>hurum</i>	حرم	word “ <i>hurum</i> ” = “حرم” means wearing the “ <i>ehram</i> ”=“إحرام,” that is the <i>ritual garment of consecration</i> for Hajj or Ummrah.
<i>husban</i>	حسبان	word “حسبان” is very significant here, but for lack of a better word we say, in this context, <i>reckoning</i> . But “حسبان” is the plural of “حساب” = mathematics, but it is also the <i>infinitive</i> noun of the “حساب,” which is in <i>itself</i> an <i>infinitive</i> noun. In Arabic when <i>two</i> words are <i>equivalent</i> in meaning, the one with <i>more</i> letters to its construct <i>carries more meaning</i> than its synonym. In this case “حسبان” has one letter “ن” more. Also, since both “حساب” and “حسبان” are <i>infinitive</i> nouns, the “حسبان” would have <i>more meaning</i> to it. The <i>infinitive</i> noun of any word implies the <i>ultimate</i> action of the verb. And when there is <i>more word construct</i> of an <i>infinitive</i> noun that means <i>more precision and instructiveness</i> . Thus in this context, the “حسبان” indicates <i>very precise reckoning</i>

		and that <i>we should take heed</i> of the various potential <i>implications</i> of such a precision. so could mean: <i>by way of reckoning settling account or retaliating by</i> : thunderbolts, fragmented stones, scourge, in (S 18:40).
<i>Husn</i>	”حسن“	utifulness all around= ”الجمال“ The <i>difference</i> between ”الحسن“ and ”الجمال“ is that for beautifulness is <i>relative</i> (i.e. <i>in the eye of the perceiver</i>) الحسن= <i>absolute beautifulness perceived by all</i> .
<i>Injustice</i>	الظلم الظالم و الظلوم	act ”الظلم“ = ”injustice.“ Unfortunately in English ”injustice“ is <i>not</i> verb-conjugable, so we cannot conjugate the past tense ”ظلم“ from it. However, the word ”wrong“ has <i>so many different meanings</i> . And, among the myriads of meanings, and <i>down the line</i> of such meanings, is ”injustice.“ But this word is verb-conjugable, so we can say ” <i>wronged</i> “ for ”ظلم“ and ” <i>wronger</i> “ for ”ظالم“= ” <i>injustice-doer</i> .“ Clearly for ”ظالم“= ” <i>injustice-doer</i> “ is <i>better</i> , as its <i>first and immediate</i> meaning is ”ظالم“=”فاعل الظلم“= ” <i>injustice-doer</i> .“ And كثر الظلم=الظلوم for <i>intensity</i> .
<i>Indigent</i>		word ”فقير“ versus the ”مسكين“ the ”فقير“ is the ” <i>indigent</i> “ = <i>lacking self-sufficiency</i> ; whereas the ”مسكين“ has <i>some</i> but <i>not</i> sufficient for <i>self-sufficiency</i> , as the ”مساكين“ they <i>possessed a ship</i> and they were <i>working</i> in the sea, as <i>Ayah</i> 18 of (S 18: 79), which states: ”As however, the ship, so it was for poor, they work in the sea.“ So the ”مساكين“ <i>possess some thing but not sufficient for their self-sufficiency</i> and <i>they are actively working to improve their lot</i> . On the other hand, the ”الفقراء“ = the ” <i>indigents</i> “ who <i>lack self-sufficiency</i> and <i>not</i> doing much about it, <i>Ayah</i> 273 of (S2: 273) which says: ”For the indigents who they (<i>had</i>) been straitened in Allah’s way, they can not strike in the Earth.“ In another <i>Ayah</i> (S28:24) when <i>Mosa (Moses)</i> was very hungry, as he did not eat for days and prayed saying: ”my Lord, verily I am for what You descended to me of <i>kheyren (provision, desirable)</i> indigent.“
<i>ishraq</i>	الإشراق	word ”الإشراق“ = ”الإضاءة و انبساط الشمس على الأرض“ see التناج. That means when the <i>sun fully shines over the Earth</i> . This is <i>not</i> to be confused with ” <i>sunrise</i> “ = ”البروز“ i.e. when the sun <i>first appears</i> like the crescent but <i>not</i> fully out. Thus, ”الإشراق“ = <i>full sunshine</i> .
<i>Ison/isran</i>	إصر إصرا	word ” <i>ison</i> “ or ” <i>isran</i> “ or ” <i>isren</i> “ all mean the same, only grammatically deflected. Thus, ” <i>ison</i> “ has many meanings, among them: (1) the <i>severe and heavy burden</i> , that is <i>imposed</i> on a person which <i>he and he alone is to carry and discharge its full obligations, with no permission for assistance by any one else</i> ; (2) severe, heavy, <i>personal</i> , and <i>most burdensome</i> obligation; (3) imprisonment and restriction; (4) grave sin; (5) burdensome covenant.
<i>istafa</i>	إصطفى	word ” <i>istafa</i> “= ”إصطفى“ means He <i>affectionately selected a person or a faith</i> (i.e. on the basis of rationally observable criteria) for a <i>rather important mission</i> and that <i>such selection ceaselessly guarded by Allah (SWT)</i> .
<i>Istamta’a</i>	استمتع	continuously sought and lengthily benefited the delight of (...).
<i>istawa</i>	استوى	word ” <i>istawa</i> “ has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that <i>in the case of Allah, the “how” did He “istawa” is not knowable</i> , because there is <i>nothing to compare</i> Allah with to know the ” <i>how</i> “ of His action.
<i>Jaheem</i>	الجحيم	word ”الجحيم“ is proper noun, but it means <i>intensely blazing fire</i> . See الراغب.
<i>jabeleen</i>	الجاهلين	(7) The word ” <i>jabeleen</i> “ is <i>masculine, plural subjective noun</i> meaning <i>they that do what they should not</i> regardless of whether they <i>believe</i> or <i>not believe</i> the correctness of their doing.
<i>jabeleen</i>	جاهلين	word ” <i>jabeleen</i> “ is <i>masculine, plural subjective noun</i> meaning <i>they that do what they should not</i> regardless of whether they <i>believe</i> or <i>not believe</i> the correctness of their doing. See الراغب.
<i>Jahil</i>	جاهل	er, ignorant.
	جهاد	word ” <i>Jehad</i> “= ”جهاد“ has several meanings, among them: (1) earnestly exerting one’s utmost mental, physical, and possessional efforts fighting/striving in Allah’s cause, (2) stood fast to <i>submit</i> him/her self to Allah’s <i>criteria of prescription and proscriptions</i> i.e. according to the Sharey’ah

		; (3) fought in the cause (way) of Allah; (4) fought to defend the personal honor, property, relatives, home, or fellow Muslim.
<i>junah</i>	جناح	word “جناح,” with a “ <i>fatḥa</i> ” on the “ج,” literally means “wing” or the “hand, from the tip of the fingers to the shoulder joint.” Since the “wing” or the “hand” are on one side. But “جناح,” with a “ <i>dhammah</i> ” on the “ج,” is taken as if there is an inclination for sin or is the sin itself, or a “تضييق” =constraint. So, no “جناح”= no sin, in most case.
<i>Junoban or Janabah</i>	جنباً جنابة	word “ <i>junban</i> ”= “جنباً” means having had <i>ejaculation</i> by sexual intercourse or other means, such as in a dream. When one is “ <i>junban</i> ”= “جنباً,” it said he has “ <i>janabab</i> ” “جنابة” or he is in the “great incidence,” as opposed to the “lesser incidence” when one breaks his “ <i>wodho’a</i> ”= <i>cleansing for prayer performance</i> .
<i>khadha</i>	خاض	Arabic tongue expression: “خاض في الحديث”= “waded in the topic,” means plunged into discussing the topic without knowledge or recklessly. Thus, those who rejected and derided Allah’s <i>Ayat</i> were wading in the topic
<i>kadheem</i>	كظيم	word كظيم means “unrelentingly suppressing” one’s grief. But the word is an intensified noun= “suppressor” “كظيم” not “كاظم.”
<i>kalalah</i>	كلالة	Arabic word “ <i>kalalah</i> ”= “كلالة,” has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his heirs are “ <i>kalalah</i> ”= “كلالة,” (2) any deceased person who has no living biological parents, nor children, his left property is “ <i>kalalah</i> ”= “كلالة.” The “ <i>kalalah</i> ”= “كلالة” is by “ <i>heir</i> ” or “ <i>heirs</i> ” or the left (after death) property. (3) Also, “ <i>kalalah</i> ”= “كلالة” is a noun for other than father and son of the heirs.
<i>kalla</i>	كلا	word “ <i>kalla</i> ”= “كلا” has three meanings: (1) absolute negation, in the sense of deterring and reprimanding a claimer of some thing, (2) verily, truly, certainly, (3) yea, yes. See المعنى لـ ابن هشام.
<i>Karhan/korhan</i>	كرهاً رها	words “كرهاً,” with a <i>fat’ha</i> on the “ك” is the dislike which is imposed on one by others; whereas “كرهاً,” with a <i>dhammah</i> on the “ك” is that discomfiture which one imposes on own-self, such taking of a bitter medicine for one’s own health.
<i>kareem</i>	كريم	<p>Arabic word “<i>karramna</i>” is made up of two words: “<i>karram</i>” and the pronoun “<i>na</i>,” referring to Allah. The word “<i>Karram</i>,” is in the intensive form, for repetitive for multifarious connotations and denotations, and is rooted in its etymological roots of “<i>karoma</i>” or “<i>karema</i>.” “<i>Karoma</i>” means became “<i>kareem</i>”= the agent or the subject of a verbal sentence (meaning plentiful giver). “<i>Kareem</i>” also means he who is generously giving good things, all things, including the bestowing of nobleness or the conferring of it. When the article “The” is affixed immediately before the word “<i>Kareem</i>”= “The <i>Kareem</i>” then it means one of the all around most beautiful attributive names of Allah. Thus, generosity includes honor (honorableness) as a corollary. But nobleness does not necessarily include generosity as part of it. The word “honored” is discussed in the next paragraph.</p> <p>Arabic, <i>Sbarraf</i>=honored=placed nobly, or considered to be noble or honorable, but not necessarily coupled with giving or generous giving, per se. Thus, if <i>Sbarraf</i>=honored was intended by Allah, He would have certainly used it.</p> <p>Therefore, since there is no English word corresponding to the Arabic word “<i>karrama</i>” in the <i>Ayah</i> of S17:70, and some how having omitted the words “and” plus “<i>Laqad</i>,” those transistors hastily and for lack of better proper English word, they used the word “honored,” which is definitely not only insufficient but deficient to convey the linguistic meanings, implications, connotations and denotations of the word “<i>karram</i>,” especially in its intensive form. [See Section 26A and more so Section 27 for the central and imperative role of the Arabic language in <i>The Qur’an</i>]. Thus, that substantially truncates the texts, and transposes its parts, and changes its textual meaning. In the above <i>Ayah</i>, Allah says: <i>laqad karramna</i> (verily already and affirmatively We had bestowed Our generosity and granted emplacement in a noble status for prestige), i.e. given abundance to sate all needs plus ennobled to prestigious status. Thus, the concepts of “and,” “already,” “affirmed,” “generosity,” all are lost, if we were to settle for the above quoted translations in this footnote for this generous <i>Ayah</i>. Therefore, the translation as indicated in the main text above is better, as it translates the exalted lavisher <i>Ayah</i>, closer to its text, and hopefully (in the sight of Allah) more completely and perfectly, en-sha-Allah, Amen.</p>

<i>Khaba'eth</i>	خبائث	word “خبائث” is the plural feminine for “خبیة,” meaning: (1) <i>she-adulterous</i> or <i>she-fornicator</i> , (2) the <i>coccynt</i> plant which produces <i>bitter fruit</i> or the <i>dodder</i> plant, which is produces <i>likewise fruits</i> . (3) All the bad things.
<i>khafa</i>	خاف	Some Arabic linguists said that: “الخوف”= “العلم.” Thus, in this <i>Ayah</i> : “خاف” means “علم.” I believe that this “علم أو خوف” is really the <i>certainty</i> of the <i>presumed consequences</i> of not following Allah’s prescriptions and proscriptions with respect to the bequeather. See تاج العروس.
<i>khalaq</i>	خلاق	od portion
<i>Khalifah</i>		word “ <i>khalifah</i> ” has at least two, if not more, meanings: (1) vicegerent; (2) the one that <i>replaced</i> another who was <i>before</i> him. For example: Allah made <i>each generation to follow another</i> .
<i>hashyaton</i>	خشية	word “خشية” or word “تخشى” = “reverential-fear” and “reverentially-fear,” respectively, as there is <i>no</i> single English word, to the best of my knowledge, to say “تخشى” or “خشية.” Similarly all the conjugations of these two words stand the same translation except for the applicable grammatical inflection in the given sentence.
<i>Khatayakum</i> <i>Khataon</i>	خطايكم خطا	word (a) “ <i>khatayakum</i> ” is <i>not</i> synonymous with (b) “ <i>khatayatekum</i> ” as some translators tend to make the mistake. The former (a) is the result of <i>unintended</i> error or fault in the course of normally “ <i>permissible</i> ” action; whereas (b) is the result of <i>intended</i> action in course of <i>not permissible</i> action in the first place. Thus, “ <i>khatayakum</i> ” is <i>plural masculine</i> , based on the singular word “ <i>khataon</i> ”= “خطا”=error
<i>khatayatekum</i> <i>Khatey'ah</i>	خطيئ اتكم خطيئة	word “ <i>khatayatekum</i> ” is <i>plural masculine</i> , based on the word “ <i>khatay'ah</i> ”= “خطيئة.”= Violation
<i>khayren</i>	خير	word “خير” = “ <i>khayron</i> ,” and grammatically inflected “ <i>khayren</i> ” or “ <i>khayan</i> ” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “خير.”
<i>Khayron</i>		word “ <i>khayren</i> ” is really “ <i>khayr</i> ” suffixed by the “ <i>en</i> ” at the end of the word for Arabic grammatical nunnation, because of the prepositional letter من (of); and the word “ <i>khayr</i> ” has four <i>distinct</i> and <i>unrelated</i> meanings: (1) opposite of evil, e.g.: <i>useful</i> and <i>favorable</i> or <i>good things</i> or <i>happenings</i> ; (2) worthiness and goodness, (3) <i>better</i> , the adjective <i>comparative</i> of good, (4) <i>money</i> , (5) a person who <i>possesses lots of money</i> or who is <i>better</i> than some other person in <i>one way or other ways</i> .
<i>khollah</i>	خلة	word “خلة” is “ <i>ultimate-faithful-friendship</i> .” <i>English</i> as well as <i>Arabic-English</i> dictionaries almost <i>all</i> do <i>not</i> have an entry for “خلة.” They come closest to it in the opinion of the authors of such a few dictionaries by saying “ <i>intimate-friendship</i> .” Clearly <i>intimate</i> , although gives the sense of “ <i>closeness and sincerity</i> ” it also carries with it the <i>unacceptable</i> open expression of “ <i>sexual relation</i> ,” hence making such entry as <i>useless and invalid</i> in terms of “خلة” as stated in The Qur'an. That is why I chose to express “خلة” as “ <i>ultimate-faithful-friendship</i> .”
<i>La-alla</i>		Arabic words “ <i>la-alla</i> ”= <i>craving currently unavailable deed, perhaps abridges it; abridged by perhaps</i> ; “ <i>asa</i> ,”= <i>abridged by may</i> , and “ <i>layta</i> ,”= <i>craving longingly</i> . There is no proper English equivalent for any of the words, but only approximating them by abridging each, as aforementioned. The words are frequently used in The Qur'an. <i>Linguistically</i> , all are words or particles of <i>hope</i> , <i>craving</i> , and <i>uncertainty</i> . However, <i>explainers of The Qur'an</i> say both are particles of <i>certainty</i> , <i>if the action is from Allah</i> , realization of which is <i>always sure and definite</i> . The words are frequently used in The Qur'an.
<i>lamastom</i>	لامستم	word “ <i>lamastum</i> ” has several meanings, among them: (1) touching; (2) euphemistically having had sexual intercourse.

<p><i>Laqad</i></p>	<p>لَقَدْ</p>	<p>eady affirmatively bestowed our generosity to: All English translations of the Noble Qur'an this author came across, translators of this <i>Ayah</i> invariably translated it around these two versions: "Verily We have honored the children of Adams." Or, "We have indeed honored the sons of Adams." Such translations are <i>insufficient</i> if not <i>deficient</i>, as they are <i>omissive</i> of "and" plus <i>very important</i> word in the text that carries <i>two</i> meanings. The word is "Laqad". The words "verily" and "in deed," are <i>not</i> good equivalents for "laqad." That is because "verily" means <i>in truth</i>; in fact; or with confidence; assuredly. And "indeed" means: without a doubt, certainly. However, "Laqad" is made up of <i>two</i> functional words: "La" and "qad." "La"=the article of <i>affirmation</i> of action; and "qad" the article of <i>termination</i> of action, corresponding to <i>already</i> in English. It (i.e. "qad") also could mean: <i>may, might, at times, or some times</i> (meanings not applicable in this case). In addition to that <i>omission</i> of "laqad," they <i>unintentionally substantially truncate</i> the <i>Ayah</i>, as we shall show below. Consequently, they <i>inadvertently alter</i> its meaning. In part, <i>unjustifiably</i> they <i>dismiss</i> the <i>antecedent and primary portion</i> of the <i>Ayah</i>; and in another they <i>transpose and maintain</i> the <i>secondary portion</i> of the <i>Ayah</i>. In other words, by <i>omitting or transposing, inadvertently under-translate</i> the <i>Ayah</i>. Thus "laqad" means: verily, already affirmatively... Arabic word "karramna" is made up of <i>two</i> words: "karram" and the pronoun "na," referring to Allah. The word "Karram," is in the <i>intensive</i> tense (case), for <i>repetitive or multifarious</i> actions, and is <i>rooted</i> in its etymological roots of "karoma" or "karema." "Karoma" means <i>became</i> "kareem"= the <i>agent</i> or the <i>subject</i> of a verbal sentence (meaning <i>plentiful giver</i>). "Kareem" also means <i>that who is</i> generous and bounteous, copiously and openhandedly <i>giving</i> anything and everything, <i>including</i> the bestowing of <i>nobleness</i> or the conferring of <i>honorableness</i>. When the article "The" is affixed immediately <i>before</i> the word "Kareem"="The Kareem"=one of the <i>all-beautiful attributive names</i> of Allah, Who is All-Giving <i>abundantly and beyond bounds</i>. Thus, generosity <i>includes</i> honor (honorableness) <i>as a corollary</i>. But nobleness or honorableness does <i>not necessarily</i> include generosity as part of it. The word "honored" is discussed in the next paragraph. Arabic, Sharraf=honored=placed or considered to be noble or honorable, but <i>not necessarily coupled</i> with <i>giving or gift giving, per se, especially generous giving</i>. Thus, if Sharraf=honored was intended by Allah, He would have certainly <i>used it</i>. Therefore, since there is <i>no</i> English word <i>corresponding</i> to the Arabic word "karrama" in this <i>Ayah</i>, and some how having <i>omitted</i> the words "and" plus "Laqad," those transistors hastily and for lack of <i>better or proper</i> English word, they used the word "honored," which is definitely <i>not</i> only <i>insufficient</i> but <i>deficient</i> to convey the <i>linguistic</i> meanings, implications, connotations and denotations of the word "karram," especially in its <i>intensive</i> form. In fact, that <i>substantially truncates</i> the texts, and <i>transposes</i> its parts and change <i>textual</i> meaning. In the above <i>Ayah</i>, Allah says: <i>laqad karramna</i> (We have <i>already affirmatively bestowed</i> Our generosity...), i.e. given <i>abundance</i> to sate all needs <i>and</i> granted <i>emplacement</i> in a noble ranking for prestige. Thus, the <i>concepts</i> of "and," "already," "affirmed," "generosity," all are <i>lost</i>, if we were to settle for the above quoted <i>translations in this footnote</i> for this <i>generous Ayah</i>. Therefore, the translation as indicated in the main text above is far better, as it translates the Noble <i>Ayah, completely</i> and hopefully (in the sight of Allah) <i>perfectly, en-sha-Allah, Amen</i>.</p>
<p><i>lawla</i></p>	<p>لَوْ لَا</p>	<p>article "lawla" has <i>four distinct</i> meanings: (1) if followed by a <i>noun</i>, for a subject of a nominal sentence, it means a <i>negation</i> of action due to others; = <i>had it not been for</i>; (2) if followed by a <i>verb</i> of the <i>present tense</i> or its <i>probability</i>, then it means (a) (طَلَب تَحْضِيض) demand for prodding and urging for the action of the verb itself, = <i>will you not, why do not you</i>; or (b) (طَلَب عَر) meaning polite and submissive request for the action in reference= <i>you should</i>; (3) If followed by a <i>past tense</i>, then it is for reprimand and remorse= <i>why did not you, why have not you</i>; (4) for inquisitiveness, as in: "لَوْ لَا</p>

		المعلم بطرس by محيط المحيط and البصائر والتاج See هلا = "أخرتني إلى أجل قريب البستاني"
Lebas	لباس	word "لباس" linguistically has <i>myriads</i> of meanings, any of them (if not all) could apply here, especially <i>figuratively</i> speaking. Meanings such as: (1) spouse, (2) inner-clothing (i.e. the <i>under-wear</i> that <i>comes in direct contact with a bare-skin</i> , (3) dressing of the pudenda, (4) usufruct, (5) gratification, (6) wear, (7) protective dress, <i>vis-à-vis</i> heat/cold, (8) cover with: (a) clothe, (b) mail, (c) darkness, i.e. to obstruct vision. See البصائر and اللسان. Also <i>figuratively</i> , it means (A) the <i>wife and husband</i> as hugging one another like the inner clothing; (B) They are means of prevention, for each other, from adultery; (C) The spouses are <i>comfort</i> and <i>tranquility</i> for each other; (D) They are cover for each other against all kinds of external lust; (E) They are private and exclusive for one another; (F) They are an adornment for each other; (G) They are to each other like a container, separating themselves as a unit from others in private way; (H) They are allowed to see each other private parts without any problem whatsoever; (I) Last but not least, there should be closeness between them in terms of age, educational background, linguistic, cultural and even social status. The word Leqa'a = meeting with= (1) to come upon, i.e. find;(2) to join in company with; (3) to be subjected to fortune or vicissitude. See Merriam Webster Dictionary.
Ma = when^o	ما	e particle "ما," which <i>most</i> , if not <i>all</i> , translators either <i>ignore (intentionally or not)</i> or <i>misinterpret</i> as "of." This particle according to the linguists and the majority of Qur'an commentators say that it is <i>extra</i> but meant to <i>intensify</i> the action it modifies. This author is among those who do <i>not</i> believe that there is a <i>single letter in The Qur'an that is extra per se</i> . But surely this "ما" and some times "من" are for <i>intensification</i> . Some tome it is referred to as "ما المصدريّة" = <i>infinitive/ indefinite article</i> ما to <i>infinitely intensify</i> what it modifies. Or some time as a*This "ما" = إسم إستفهام لغير الميّز = i.e. an <i>inquisitive-noun for non-distinctive entity</i> . That is for <i>non-human/ non-Jinn</i> . See footnote for (S21:28) for elaboration.
<i>madbooran</i>	مدحورا	word "madbooran" = "مدحورا" is a <i>masculine, singular, objective noun</i> , no English equivalent for it.
<i>mafrodhan</i>	مفروضا	word "mafrodhan" = "مفروضا" is <i>masculine, objective noun</i> for which there is <i>no</i> English equivalent.
<i>maghdboobe</i>	المغضوب	word "المغضوب" is an <i>objective noun and postfixed</i> = "مفعول و مضاف اليه" So there <i>no</i> English equivalent for it, hence it's <i>transliterated</i> as indicated above.
makra	المكر	word "مكروا" from "المكر" which means <i>distracting (turning away) others from their original focus to another end</i> , for <i>good-end</i> or <i>bad-end</i> , by means of <i>excellent skill and profound discernment</i> . If such distraction is for <i>good end</i> then it is Allah's "مكر," as Allah is <i>always</i> worthy of doing <i>none but good</i> . But if for a "bad end or ulterior motive" then it is a <i>bad</i> "مكر," which <i>could</i> be worthy of the human. See الراغب for the <i>definition</i> of "المكر."
manna	منّ	h leveraged His <i>ne'amah</i> (<i>all around sufficiency, surplus, good health and delight</i>).
<i>masjoor</i>	المسجور	word "المسجور" has <i>several</i> meanings, including the <i>paradoxical</i> one. As "المسجور" means: the <i>filled/ the emptied / the kindled</i> .
<i>mathmooman</i>	مذموما	word "mathmooman" = "مذموما" is a <i>masculine, singular, objective noun</i> , no English equivalent for it.

	متا	<p>Arabic word “متاع”=“mata’a” comes from the root word “مَتَعَ” = “matta’a” with many meanings, among them: (1) <i>resources of transitory worldly delight</i> (2) “Matta’a Allabo” that is Allah <i>prolonged</i> the life of some one for a very long time; “the rain <i>matta’a</i>” the plants, i.e. made them to grow taller. (3) “matta’abo Allah” that is Allah allowed him to take advantage of the pleasures of any thing usable and favorable. (4) “Matta’a” his divorced wife, means gave her <i>met’ah</i>, i.e. the <i>Sharey’ah</i> prescribed provisions for the divorced wife after divorce. (5) The Qur’an the following <i>Ayah</i> describes the “mata’a” of this world as: “Beautified for people love (of) the lust from the women, and the offspring, and of the talents (<i>units of weight each equal to 1,200 ounces</i>) heaped of the gold and the silver, and the horses branded, and the cattle and the “<i>barth</i>” (<i>tiled, sowed and fruit producing land</i>); that is a “mata’a” of the life of the world; and with Allah (is) all-beautiful return.” (Qur’an 3:14). See <i>Lexicon</i> attached to this <i>Translation</i> for an elaboration on this “Matta’a” means: (1) “Matta’a Allabo” means Allah prolonged the life of some one for a very long time; “the rain <i>Matta’a</i>” the plants, i.e. made them to grow tall. (2) “Matta’abo Allah” means Allah allowed him to take advantage of the pleasures of any thing usable (such as furnishings) and desirable. “Matta’a” his divorced wife, means gave her <i>met’ah</i>, i.e. the <i>Sharey’ah</i> prescribed provisions after divorce. Therefore, “mata’a” means: taking temporary advantage of the worldly pleasures.</p> <p>he word “متاع”=“mata’an” is rooted in the word “مَتَعَ” = “matta’a” with many meanings, among them: <i>resources of transitory worldly delight</i>.</p> <p>he word “متاع” = “mata’an” has <i>many</i> meanings, among them: <i>furnishings, chattel, things for utility</i>.</p>
mawqothah	موقوذة	qothab (<i>she-beaten-violently-to-death</i>).
Meskeen/masa keen	مسكين\ مساكين	word “meskeen” its plural is “masakeen,” = the <i>possessor of some but not sufficient</i> means to <i>satisfy his needs and goes seeking to satisfy that</i> . According to the <i>Ayah</i> of (Q16:60): “As (<i>to</i>) the ship, so it ^w was for (<i>possessors of some but insufficient self-sufficiency, so they seek</i> s) people working in the sea.” So the “meskeen” does possess some thing but not enough for self-sufficiency, so he goes seeking to make it up. See the “الفقير”= the <i>destitute poor</i> .
Meygat, mawageet.	مقات موافيت	word “meygat”= “مقات” has several meanings: (1) designated time(s) and place(s), (2) a time span, (3) fixed phases of time (such as for the moon), (4) being on-time, (5) a place where pilgrims consecrate for their pilgrimage, (6) place of pilgrimage.
moqennen	موقنين	of complete certainty.
mozahzebebe	مزحزحه	word “mozahzebe” is <i>deflected subject</i> of the past tense root word “zahzaba”= “زحزح,” which means moved the object back and forth or from side to side, usually gently, intending to <i>budge</i> or <i>displace</i> it. Thus, “zahzaba”= “زحزح” means <i>displaced</i> or <i>moved away</i> from an original place.
mubashshereen	مبشرين	word “mubashshereen” is <i>masculine, plural, subjective noun</i> , meaning <i>proclaimers of good tiding</i> , with <i>no English equivalent</i> .
mugarrafoon	مقربون	word “المقربون” is <i>masculine, plural, objective noun</i> , <i>no English equivalent</i> for it, so translated as “ <i>the ones-made-near</i> .”
mugtasedab	مفتصدة	word “mugtasedab” meaning <i>moderate</i> , i.e. <i>not engaged in exceeding the bounds</i> by saying <i>improper</i> say regarding Jesus, or Mohammad upon both the peace. Or they who said the proper say regarding Jesus and Mohammad upon both the peace. Or may be the <i>hypocrites</i> but <i>not jesters or scoffers</i> . See القرطبي.
muhdbaran	محضرا	word “muhdbaran”= “محضر” is <i>passive objective noun</i> rooted in the past tense verb of “حضر,” meaning: was <i>present at a time and place already known previously</i> to the one present. Such as the student in a classroom. In this case “muhdbaran”= “محضرا” means: <i>that which was made present</i> .
Muhkamat	محكمات	<i>Muhkamat</i> are those that address the <i>Halal</i> (the allowed) and the <i>Haram</i> (the disallowed) by the <i>Sharey’ah Law</i> , Islam; and also cover the <i>Singularity</i> of Allah and <i>how to worship</i> Him, according to the <i>Sharey’ah Law</i> . The <i>Muhkamat</i> are the <i>Basis</i> (“Mother”) of the <i>Book</i> , <i>firmly constructed</i> and are <i>lasting</i> , and <i>forever not subject to any change or newer interpretation</i> .
muhseneen	محسنين	re is <i>no English word</i> for “المحسين,” i.e. <i>renderers-of-all-around-beautiful-works</i> .

Muhtadoon/muhtadeen/muhtadey	مهتدون مهتدين مهتد	word “مهتدون” is plural of “مهتدي,” for which there is <i>no</i> exact English equivalent <i>per se</i> . There is English equivalent for “الهادي” = “ <i>the aright-guider</i> ,” which is <i>different</i> from “المهتدي,” which is “ <i>he who found and accepted the aright-guidance</i> .” So, the “ <i>muhtadee</i> ” and its plural is “ <i>muhtadoon</i> ” or “ <i>muhtadeen</i> ,” grammatical inflections.
munkar	منكر	word “منكر” has several meanings: (1) any act which sound minds find it <i>objectionable</i> or <i>indecisive as to its objectionability</i> , and so the <i>Sharey’ah</i> decides upon it. (2) That which is not known. (3) That person who is canny (shrewd). (4) That <i>Hadeeth</i> which is narrated by a <i>single narrator</i> whose authority is <i>not</i> sufficient to bear him as necessary and sufficient. (5) That act which prohibited by the <i>Sharey’ah</i> . Thus, “منكر” is “ <i>an act which is objectionable by instinct, reason or Sharey’ah prohibition</i> .” In summary: <i>rationally objectionable or Sharey’ah prohibited act</i> .
munkhanegab	منخنقة	khaneqab (<i>she-strangled-to-death</i>).
mutaraddeyah	متردية	raddeyah (<i>she-died-by-falling-from-height</i>).
Mutashabehat	متشابهات	<i>Mutashabehat</i> allegorical, and impart different meanings over time; although similar in so many aspects, but <i>each</i> imparts a meaning or <i>multiple</i> meanings over time.
Mutually/beguiling	بعض	ns they think they are beguiling but in fact they are <i>being beguiled simultaneously</i>
Naba’a	نبا	the Arabic word “naba’a”=“نبا,” plural <i>anba’a</i> there is <i>no</i> English equivalent. As it is (1) a <i>singular</i> noun; and (2) it means: “ <i>significant-and-availing-news</i> ,” not just any news. Its avail is <i>its useful knowledge</i> . And (3) to denote such a <i>singularity</i> as well as the <i>significance</i> and <i>avail</i> , and for lack of a better word, I chose to transliterate and explain by saying: “ <i>piece-of-significant-and-availing-news</i> ,” as the word “news” <i>per se</i> is a <i>plural</i> noun and is <i>very inadequate</i> to convey the نبا. Clearly the word “ <i>tidings</i> ”=“ <i>خبر</i> ” is <i>unfit</i> , as it <i>primarily</i> denotes simple “ <i>information</i> ,” and “نبا” denotes and connotes <i>more</i> momentous information. See الراغب.
Nasara		word “nasara,” plural masculine, is equivalent to the word “Nazarenes” (i.e. believers in the message of Jesus of Nazareth). (Matthew 2:23) of the New Testament (NT) speaks of Nazarene, and also other “Gospels” speak of Nazarenes, which are <i>different</i> from Nazirite. Present day Christians <i>may</i> or <i>may not</i> be “nasara,” as <i>most</i> of them do believe in “ <i>The Trinity</i> .” The Qur’an clearly says about “The Trinitarians:” “ <i>certainly disbelieved those who say that Allah is the Third of Three...</i> ” (S 5:73). The “nasara,”=Nazarenes, who are <i>not</i> equal to the Nazirites, referred to in the OT, e.g. (Judg.13:7) and are the followers of “Yahweh.”
		Arabic word “nasl” means: (1) the <i>son</i> or <i>daughter</i> ; (2) the <i>offsprings</i> ; (3) <i>birth</i> or <i>place of birth</i> . However, the Arabic proverbial phrase: “the <i>barth</i> and the <i>nasl</i> ” is a <i>metonymy</i> (figure of speech) for women and children. Thus in the above <i>Ayah</i> , and Allah knows best, the retreaters hasten to destroys the women and the children.
nattebah	نطيحة	bah (<i>she-killed-by-the-goring-of-the-horn</i>).
Nay, rather	بل	her
Ne’amah/boon	نعمة	word “نعمة,” has no exact English equivalent <i>per se</i> , but the <i>next best approximation</i> for it is “boon,” as “نعمة” means: (1) a <i>feminine gender noun</i> denoting the <i>few</i> and the <i>multitudes</i> , (2) <i>salvation</i> ; (3) <i>good condition all around</i> ; and (4) <i>the aright-guidance to Islam</i> . best example of (1) and (3) above is: “And if you (<i>were to</i>) count Allah’s <i>ne’amah</i> (boon) not [you] statistically-reckon it.” Clearly statistically-reckon means <i>account for every thing from all aspects</i> . And best example of (2) and (4) above is: the salvation of Israel’s sons vis-à-vis Pharaoh and his folks and what Allah did with respect to both and Allah’s emphasis that religion by Allah’s Rule is Islam, as well elucidated by two significant t. “ <i>Verily, the religion enda (by rule of) Allah (is) the Islam</i> .” (3:19). Also, the Qur’an says: “ <i>So, never you die except while you (are) Muslims</i> .” (S 2: 132).” See الراغب و البصائر و القرطبي.
nusabbeho	نسب	word “nusabbeho,” means: <i>we single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around</i> .
nussarrefo	نصرف	egate

		word “of” here <i>implies remarkable significance, connoting</i> , and Allah knows best, that <i>all</i> the crops (i.e. all the varieties of fruits and vegetables) brought about and known in this world are but only a <i>fraction</i> of a <i>much larger whole</i> in this world and the Hereafter, in the treasure of Allah. Thus, it is <i>important</i> to note here the phrase “of so and so.” If a person is a “ <i>wrong-doer</i> ” or “ <i>of wrong-doers</i> ” the two have <i>significant differences</i> . The “ <i>wrong-doer</i> ” could have done the wrong doing once or so; but “ <i>of wrong-doers</i> ” signifies <i>frequent and continual wrongdoing by the wrong doer</i> .
Ojaj <i>okola</i>	اجاج اكل	word “اجاج” means <i>salty</i> , and <i>bitter-bot</i> . For definition of “اجاج” see الراغب. word “ <i>okola</i> ” = “اكل” is singular, masculine, subjective noun having several meanings: (1) the fruits, (2) the taste of any food or fruit, (3) the edibles, (4) the lot or portion of food or fruit. In this great <i>Ayah</i> , and Allah knows best, the first three apply.
Oshreboo	اشربو	Arabic expression “ <i>oshreboo</i> ,” constructed in the passive, and translated into “ <i>were made to drink</i> ” means increased their love of. Hence, in this instance, and Allah knows best, in their hearts they increased their loves of the calf.
Pardon		<i>ardon</i> more <i>strongly</i> implies release from the liability for or penalty entailed by an offense. to release (a person) from punishment; exempt from penalty. In Arabic the word عفا has several meanings: (1) erased effaced the imprints or the traces of; (2) the most “ <i>halal</i> ” (allowed by Islamic <i>Shareey’ah</i>) and the best of wealth; (3) the best of any thing and the most excellent part of it; (4) the remaining portion of; (5) the courteous act of virtue by Islamic standard; (6) the munificence.
Forgiveness		to excuse for a fault or an offense; pardon. 2. To renounce anger or resentment against. 3. To absolve from payment of (a debt, for example). 4. To <i>forgive</i> is to grant pardon without harboring resentment. (5) In Arabic the word غفر means: (1) covered; (2) concealed; (3) pardoned. use: لسمح To <i>excuse</i> is to pass over a mistake or fault without demanding punishment or redress. In Arabic the word سمح means:
Condone		was generous; (2) was rather easy with; (3) released from the liability for or penalty entailed by an offense. is to <i>overlook</i> an offense, usually a serious one; the word often suggests <i>tacit forgiveness</i> . In Arabic the word صفح means: (1) turned away from an offense; (2) and released from the liability for or penalty entailed by an offense.
Pardon		ngly implies release from liability for or penalty entailed by an offense. In Arabic the word: “عفا” means erased its imprints of an offense or defaced it so as not to be recognized; and thus, did not punish for it.
Prayer	الصلاة	er in Islam has <i>two specific and distinct</i> meanings: (a) <i>Linguistic</i> and (b) <i>jurisdictional Shar’ee</i> , based on the <i>Sharey’ah Law</i>). Linguistically it means simple invocation or supplication. But the jurisdictional meaning has a <i>prescribed and specific</i> form. See the <i>Lexicon</i> attached to this <i>Translation</i> .
	مسكين	word “فقير” versus the “مسكين” the “فقير” is the “ <i>indigent</i> ” = <i>lacking self-sufficiency</i> ; whereas the “مسكين” has <i>some</i> but <i>not sufficient</i> for <i>self-sufficiency</i> , as the “مساكين” they <i>possessed a ship</i> and they were <i>working</i> in the sea, as <i>Ayah</i> 18 of (Q 18: 79), which states: “As however, the ship, so it was for poor, they work in the sea.” So the “مساكين” <i>possess some thing but not sufficient for their self-sufficiency</i> and <i>they are actively working to improve their lot</i> . the other hand, the “الفقراء” = the “ <i>indigents</i> ” who <i>lack self-sufficiency</i> and <i>not</i> doing much about it, <i>Ayah</i> 273 of (Q2: 273) which says: “For the indigents who they (<i>had</i>) been straitened in Allah’s way, they can not strike in the Earth.” In another <i>Ayah</i> (S28:24) when <i>Mosa (Moses)</i> was very hungry, as he did not eat for days and prayed saying: “my Lord, verily I am for what You descended to me of <i>kbayren (provision, desirable)</i> indigent.”

<i>qadha</i>	قضى	word “قضى” has <i>more than a dozen</i> meanings, if the subject participle connected to it is Allah, then it means either “ <i>decrees/ decreed-/ decreeing,</i> ” or “ <i>reveals/ revealed/ revealing.</i> ” If the <i>subject participle</i> is a <i>human</i> , then it means: “ <i>judges/ ends/ concludes-/ completes/ finishes/ attains</i> ” (or the verbal inflections of these verbs). However, followed by a <i>prepositional particle</i> then its meaning derives from that. For example: (a) “قضى عليه” = killed him; (b) “قضى فيه” = rendered a judgment concerning it; (c) “قضى اليه” =revealed to him; (d) “قضى منه” = attained his purpose out of him; (e) “قضى عنه” rendered a service on his behalf. In this great <i>Ayah</i> , the meaning is: killed him.
<i>Qahir</i>	قاهر	possessor of power, Subduer, Conqueror.
<i>Qeblah</i>		Indicates the direction to which a person moves towards or faces; however, in Islam it is the direction to which all Muslims face during their five daily Prayers or any time they perform such a Prayer, which towards the Ka’abah in Makkah
<i>qestt</i>	القسط	Arabic word “القسط” is <i>not</i> just “ <i>justice</i> ”= “العدل.” Thus, “القسط” is <i>absolute justice</i> , post <i>immediate</i> removal of injustice. The word “ <i>aqsat</i> ”= “أقسط” is based on the root word “ <i>qasata</i> ”= “قَسَطَ” meaning: (1) was <i>absolutely just</i> , i.e. <i>by the balance, not a hair of difference</i> . (2) Justice <i>per se</i> , could be rendered by <i>mutual consent</i> between the disputing parties, if one party gives <i>up</i> or <i>in</i> for the <i>sake of agreement</i> . But in terms of (1) the “ <i>balance</i> ” is the judge; every party receives its absolute dues, leaving no room for any compromise.
<i>Qurrata Ayn</i>	قُرَّة عين	<i>Qur’anic</i> statement “قُرَّة عين” is considered to be a <i>rather lofty and elegant</i> and it is <i>Arabic tongue expression</i> , meaning the eyes’ tears have “ <i>cooled,</i> ” and <i>ceased to flow</i> and <i>became quiet and still</i> , rejoicing for what it saw. In other word: the one with such eyes became rather happy.
<i>Ra’afah Rahmah</i>	رافه رحمة	word “رؤوف” of “الرافة” which is more <i>intensive</i> than “الرحمة,” as “الرحمة”=“mercy,” which is kindness imparting delight to its recipient. While “الرافة” is <i>in addition</i> to “الرحمة” it involves <i>protecting against any possible undesirable happening</i> to the recipient. Hence, “الرافة” is a <i>protective-mercy</i> . See التاج.
<i>ra’eana</i>	راعنا	<i>Ayah</i> 104 of <i>Al-Bagara</i> footnote to which the Muslims were instructed <i>not</i> use. One meaning is: (1) consider us, by way of being kind and considerate. (2) The <i>second</i> meaning is: (you) hasty, foolish, rash and thoughtless, as the Jews used to address Mohammad (SAWS).
<i>ra’ena</i>	راعنا	word “ <i>ra’end</i> ” has <i>two distinct</i> meanings, depending on how the <i>emphasis</i> is placed at the end of the word. One meaning is: (1) consider us, by way of being kind and considerate. (2) The <i>second</i> meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by <i>twisting</i> their tongue <i>almost imperceptible way</i> to mean the <i>second</i> meaning. Thus, the believers were commanded by this <i>Ayah</i> to avoid this word, as it is associated with the second meaning; and instead to substitute it with the word “ <i>undburna,</i> ” see footnote 104 next.
		word “ <i>ra’ind</i> ” has <i>two distinct</i> meanings, depending on how the <i>emphasis</i> is placed at the end of the word. One meaning is: consider us, by way of being kind and considerate. The <i>second</i> meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by <i>twisting</i> their tongue slightly to mean the <i>second</i> meaning. Thus, the believers were commanded by this <i>Ayah</i> to avoid this word and instead to substitute it with the word “ <i>undburna,</i> ” see footnote 55 next.
<i>Radda</i>	يردون	word “يردون” is rooted in “رد” meaning <i>forthwith return</i> ; example the greeting must be “ <i>forthwith returned,</i> ” The Qur’an says: “ <i>And when (had) been greeted you by a greeting, then you greet by better than it or you forthwith return it.</i> ” (S 4:86).
<i>rafatho</i>	الرفث	word “رفث” means: (1) <i>sexual intercourse, talk about it</i> , (2) <i>vulgarity leading to it</i> , (3) <i>filth</i> .
<i>ragheba</i>	رغب	Arabic word “يرغب” assumes <i>different</i> meaning, depending on how it is <i>prefixed</i> by various prepositional articles. For example: “يرغب” <i>not</i> prefixed by any article= <i>desire, like</i> . However, “يرغب عن”= <i>desire off, averts</i> , or “يرغب في”= <i>likes</i> , or “يرغب إلى”= <i>asked and beseeched</i> , or “يرغب ب”= <i>prefers</i> .
<i>Ar-Rahman/ Ar-Raheem</i>	الرحمن	is a <i>unique</i> and an <i>exclusive proper</i> name of Allah. It is also <i>one</i> of the most beautiful other <i>attributive</i> names of Allah. Various Qur’an-commentators have a <i>lot</i> to

		say about this <i>proper</i> name, the <i>sum and essence</i> of it <i>all</i> is as follows: as a <i>proper</i> name of Allah. The <i>Ayah</i> (S 17:110) says: “Say [you §]: you ^f invoke Allah or you ^f invoke <i>Ar-Rahman</i> , whom* indeed you ^f invoke so for Him (<i>are</i>) the names the <i>busna</i> (<i>most-all-around-beautiful</i>).” <i>Ar-Rahman</i> indicates <i>favor and help, clemency and generosity, goodwill and mercy</i> to <i>all</i> Allah’s creatures (including even the <i>atheists</i>) <i>in this world</i> . As a <i>proper</i> name <i>Ar-Rahman</i> is <i>not</i> translatable <i>per se</i> . However it is used when <i>exhortation</i> by <i>admonition</i> or <i>reprimand</i> are called for. Moreover, <i>associated</i> with and <i>simultaneous</i> to such exhortation is a reminder that <i>Ar-Rahman</i> implies hope, help, favor, and goodwill mercy towards the one or ones being exhorted by such admonition. For a <i>contrast</i> see the next footnote regarding <i>Ar-Rabeem</i> . the other hand “ <i>Ar-Rabeem</i> ”=“الرَّحِيم” is <i>one</i> of Allah’s the <i>busna</i> (<i>most-all-around-beautiful</i>) <i>attributive</i> names. Without the definitive article, “ <i>Ar-</i> ” = <i>The</i> , the word “ <i>Rabeem</i> ” means “ <i>multitudinous mercy doer</i> .” So, as such <i>anyone</i> who is a <i>multitudinous mercy doer</i> can share such a characterization. So “ <i>Rabeem</i> ” is an <i>attributive</i> trait which can be said of <i>any one</i> who so deserve it.
<i>Ar-Rahmah-/ Ar-Rabeem</i>	الرَّحِيم الرَّحْمَةُ	word “أَرْحَام” rooted in “رَحِمَ,” from “الرَّحْمَةُ” which is “ <i>forgiveness, sympathy, and mercy</i> ” and rooted in <i>all</i> that is the “رَحِمَ” = “ <i>womb</i> .” Thus, <i>one’s</i> relatives from the <i>mother’s</i> side are “أَرْحَام,” as <i>they</i> related through the same <i>womb</i> . See البصائر. However, stated in “اللسان” the “ <i>relatives</i> ” from the <i>father’s</i> side “أَقْرَاب,” are also “أَرْحَام,” I believe because <i>all</i> are rooted in “الرَّحْمَةُ,” hence all are “أَرْحَام.”
<i>rajeem</i>	رَجِيم	<i>m</i> (<i>he who is ever multitudinously stoned/cursed</i>)
<i>raqeem’s</i>	رَقِيم	word “ <i>arraqeem</i> ”=“الرَّقِيم” has several meanings, among them: (1) the <i>village</i> of the “ <i>people of the cave</i> ,” their <i>mountain</i> , their <i>dog</i> , or their <i>valley</i> , (2) a <i>lead tablet</i> wherein inscribed their names, faith, and <i>why</i> they secluded themselves, (3) <i>coded inscription</i> .
<i>rasekhoona</i>	الرَّاسِخُونَ	word “ <i>rasekhoona</i> ” is a <i>subjective, masculine, plural noun</i> for which there is <i>no</i> English equivalent, meaning: they that are <i>firmly established ones</i> .
<i>Rasheed</i>	رَشِيد	<i>urely discerner and adherer to the right.</i>
<i>Ratification</i>		ratified covenant مِيثَاق
<i>Raybon/Shakkon</i>	رَيْب شَك	Arabic word “رَيْب”=Suspicion and “شَك”=Doubt both <i>share</i> some <i>common ground</i> but are <i>not</i> <i>synonymous</i> . Most, if not <i>all</i> translators, save this translator, use “شَك” when they should be using “رَيْب” instead. If “شَك” were to be the correct one, the Noble Qur’an would have used it. Perhaps, being not Arabs or <i>not</i> having <i>sufficient linguistic distinction</i> between the two meanings, that are rather <i>different</i> , is the problem. Doubt is a state of <i>indecision</i> between two or more situations <i>with no fear or malign intent</i> associated with such a doubt. Suspicion on the other hand is <i>doubt with preponderance</i> of “ <i>some thing wrong</i> ” inducing <i>fear, malign intent and so caution</i> and may be even <i>aversion</i> in the <i>mind</i> or <i>attitude</i> of the suspecting person; all that is on the <i>flimsiest</i> of evidence or in fact <i>without any proof whatsoever</i> . So, “رَيْب” and “شَك” <i>share</i> some aspects but each is <i>distinct</i> . In fact there is a <i>suspicious doubt</i> or <i>doubtful suspicions</i> .
<i>rebbeyoun</i>	رَبَّيُونَ	word “ <i>rebbeyoun</i> ”= “رَبَّيُونَ” according to at-Tabari and others, “ <i>rebbeyoun</i> ”= “رَبَّيُونَ” means <i>many multitudes</i> ; and Ibn Abbas, at-Tabari narrates, <i>multitudes</i> , or <i>men of knowledge</i> . Whereas others, again at-Tabari narrates: “ <i>rebbeyoun</i> ”= “رَبَّيُونَ” means <i>followers</i> versus “رَبَّاتِيُونَ” meaning the <i>chiefs</i> .
		word with many meanings, such as: <i>varieties of calamities, any abomination, and impurity</i> . Also it means and “ <i>idol</i> ” or the “ <i>sin</i> ” or the <i>ultimate consequence of a sin</i> which is its <i>punishment</i> .
<i>Retreatnats</i>	عَاقِفُونَ	e word “ <i>retreatants</i> ”= “عَاقِفُونَ” in the sense of period of seclusion, retirement, or solitude of withdrawal for prayer, meditation, and study.
<i>Righteous deed</i>	عَمَل	good deed by <i>Sharey’ah</i> standard.
<i>Ru’ab</i>	رُعب	den and strong fear that fills the heart
<i>Ruh/ ar-Rooh</i>		s stated in “اللسان” for the word “ <i>ar-Rooh</i> ” and “ <i>ar-Rawb</i> ” two <i>distinct</i> meanings: (1) <i>mercy</i> and (2) <i>Isa, son of Mary (Jesus)</i> . However, “ <i>ar-Rooh</i> ” (<i>the Rooh</i>) there are at least <i>ten</i> distinct meanings: (1) <i>mercy</i> , (2) <i>soul</i> , (3) <i>the Qur’an</i> , (4) <i>the revelation</i> (Qur’an or any other message), (5) <i>the Command</i> , (6) <i>the individual entity</i> , (7) <i>the rejoicing</i> (8) creatures who are special angels, who are

		"guardians" over the angels who are the guardians over the humans, and (9) the fresh breeze, and (10) rest. Jesus, by command of Allah: "be" and he became.
Ruhe-el-Qudis		angle of revelation, Gabriel, peace be upon him.
rushdan	رشدا	word "رشد" means: (1) <i>maturity</i> , i.e. reaching the age of say 16-18 and above, (2) <i>recognition of good and bad, right and wrong</i> , (3) <i>constant adherence</i> to what is right, (4) <i>cognizance</i> of the consequences of any given situation and <i>avoidance</i> of the undesirable results. Thus, "رشد" in summary: <i>discernment of maturity which always concatenate strict adherence to what is right</i> .
Sa'aa	سعى	word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. <i>he made conscientious or concerted effort toward an end</i> ; (4) "بمعنى قصد" intentionally treaded. Thus from "a" we infer agility and vigor of gait. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام". See الصائر, اللسان, and الصائر.
sabar	صبر	There is no English word for the verb "صبر" and its conjugates. So, the closest is to say: "held-on-patiently".
sabaro	صبروا	"كانوا صبروا أو كانوا صابرين." In fact the entire Qur'an does not have such expression as: "كانوا صبروا أو كانوا صابرين." (b) To use the verb "sabaro" = "صبروا" means they practiced the patience at that time, i.e. the time they were described to be doing it. Additionally to use expression (a) possibly gives the impression of the fact that the practice of patience is an ongoing characteristic of them, which may or may not be the case. Therefore "were patient" is surely an incorrect expression for (b) the Arabic past tense verb: "sabaro" = "صبروا". Hence, the need for "sabaro" with the parenthetical explanation, as so stated above in this Ayah, is necessary.
Sabeen	الصابئ	word "sabeen" refers to, and Allah knows best, to those people who used to live in Musul (Iraq) and bore witness that there is no deity but Allah; and their Book is <i>Az-Zaboor</i> , The Psalms of the Sabians. They were not Jews, nor Nazarenes, nor Christians.
sadaqa	صدق	In English there is no verb for the word "true" in the sense of telling the truth. Yes, we can say "trued" but this means some thing entirely different than telling the truth, as it means to make it balanced, level, or square. This fact becomes more significant with the respect to "sadeq" = "صادق" = he who tells the truth, not once but constantly, i.e. he is ever-practicer of the truth.
saeed	سعيد	fortunate one.
saibah	سانبة	"saibah" = "سانبة" rooted in "ساب" meaning: "let go, not attended." Thus, it is a she-camel, mother of the "baheyrah." It was the pagan Arabs' custom when a she-camel give ten births, all of which were female offsprings, such a she-camel is let loose, neither its milk used nor that it be used to carry anything. When it dies, then the males and females can eat its meat.
Sakeynah	سكينة	calmness from fear that is actually happening, i.e. in progress.
Sameeon	سميع	word a has more than a single meaning, such as: (a) The Acute-Hearer, (b) The Enabler of others to hear, (c) Favorable responder to prayer. See البصائر للفيروزبادي.
Saqwwahunna:		word "saqwwahunna" is made up of two parts, the word "saqwwa" and the pronoun "hunna." The word "saqwwa" means: made qualitatively perfect, quantitatively complete, and proportionally balanced.
saraf	صرف	word "saraf" = "صرف" has many meanings: (1) expended; (2) exchanged the currency; (3) let go; (4) got rid of; (5) averted the undesirable occurrence; (6) discharged the appointee; (7) put in flight, i.e. retreat, routed.
		, delight, pleasure, gladness, enjoyment.
saqwwahunna	سواهن	word "saqwwahunna" is made up of two parts, the word "saqwwa" and the pronoun "hunna." The word "saqwwa" has many meanings: (1) made qualitatively perfect, quantitatively complete, and proportionally balanced. (2) Fixed. (3) Destroyed and leveled to the ground. (4) Straightened. (5) Balanced. The suffixed pronoun "hunna" = them, a feminine plural
Sayye'ah	سيئة, خط	an act that is ugly, or evil, or abominable, or foul, or unseemly, or unsightly.
Khatayah	يئة	An error or a misdeed for some thing not allowed to begin with, such lying or

		cheating. On the other hand “ <i>khateyah</i> ” is a <i>mistake</i> , for doing some thing <i>not</i> to done among permissible things, hurting some one as one is waking.
Seddeqah/Seddeeq	صديق / صديقة	word “ <i>seddiqah</i> ”= “ <i>صديقة</i> ” is the feminine of “ <i>seddiq</i> ”= “ <i>صديق</i> ,” meaning that person who <i>readily believes</i> or who is <i>indeed steadfast affirmers and practicer of the truth</i> . The “ <i>seddiq</i> ”= “ <i>صديق</i> ,” is a title for <i>Abu Baker</i> , The First Caliphate, the first man to believe in Mohammad (SAWS) and enter Islam; it is also the title for prophet <i>Job</i> and prophet <i>Joseph</i> .
<i>seddiqah</i>	صديقه	word “ <i>seddiqah</i> ”= “ <i>صديقة</i> ” is the feminine of “ <i>seddiq</i> ”= “ <i>صديق</i> ,” meaning that person who <i>readily believes</i> or who is <i>indeed steadfast affirmers and practicer of the truth</i> . The “ <i>seddiq</i> ”= “ <i>صديق</i> ,” is a title for <i>Abu Baker</i> , The First Caliphate, the first man to believe in Mohammad (SAWS) and enter Islam; it is also the title for prophet <i>Job</i> and prophet <i>Joseph</i> .
Seen	س	extra letter “س” (i.e. this “س” is <i>not a basic part</i> of a verb itself) when <i>affixed</i> to a verb. So when <i>affixed</i> to a verb it describes <i>one of five possibilities</i> as follows: (1) to mean <i>imminent action</i> (2) <i>seek</i> , as for example “ <i>يستغفر، يستفسر، يستغيث</i> ” = “ <i>seek forgiveness, seek explanation, seek help</i> ” respectively; (3) <i>deem</i> , as for example “ <i>يستضعف، يستصغر، يستكبر</i> ”= “ <i>deem weakling, deem little, deem big</i> ” respectively; (4) <i>affirmably</i> , as for example “ <i>يستعبد، يستهزئ، يستكبر</i> ”= <i>affirmably self-exalting, affirmably jests, affirm enslaving</i> respectively. (5) The س versus ثم for <i>delayed action</i> . See القواميس و كتب اللغة.
shagao	شقاوا	y who became misfortuned.
shaqeyyon	شقي	who is misfortunate.
Sibghata Allah		Arabic phrase “ <i>Sibghata Allah</i> ,” is made up of two words: (1) “ <i>Sibghata</i> ” literally meaning (a) dye, (b) creed or religion, (c) natural creation of Allah; (2) Allah.
soedo	سعدوا	s who were made fortunate.
Sons	بني	word “ <i>بني</i> ,” is the plural for “ <i>ابن</i> ,” which means “ <i>son</i> ,” <i>not child per se</i> , as <i>child</i> could mean <i>male</i> or <i>female</i> . However, it is <i>rather common</i> for The Qur’an to address the <i>male</i> gender but means a <i>definite inclusion</i> of the <i>female</i> gender for the intention of the message. For example: O, you <i>be-believers</i> . Some time, <i>specifically</i> addressing <i>each</i> individually, as: O, <i>be-believers</i> and <i>she-believers</i> . Hence, to be contextually correct we should say: “O, <i>sons</i> of Israel,” not “ <i>children</i> of Israel.” But clearly, although the statements address the <i>male</i> gender of Israel’s offspring, in the <i>persons</i> of his <i>sons</i> , the female gender is included <i>vis-à-vis</i> the message conveyed.
Soo	سوء	kedness/foulness
sooa	سوء	<i>evil-deed</i> , which is ugly, or abominable, or foul, or unseemly, or unsightly.
subhan	سبحان	<i>perceive Allah as excelling in all good qualities and Transcends He above all shortcomings</i>
subhanaka	سبحانك	word “ <i>subhanaka</i> ”= “ <i>سبحانك</i> ” has <i>no English equivalent</i> . Wherever this word, or its associates (such as “ <i>سبحان</i> ” or “ <i>سبحانه</i> ”) occur all are <i>associated with the divine uniqueness</i> of Allah, <i>doing stupendous work that Allah and Allah alone can do</i> , thus <i>deserving the utmost solemn consecration</i> of His <i>divine stupendous uniqueness</i> . Thus, we probably can render “ <i>subhanaka</i> ”= “ <i>سبحانك</i> ” concept by saying: (<i>What a marvel. For which we solemnly stand in awe and utmost consecration of the divine and stupendous uniqueness of Allah</i>).
Sunna/sunan	سنة / سنن	word “ <i>sonun</i> ”= “ <i>سنن</i> ” plural for “ <i>سنة</i> ,” means <i>dispensation (commands believed to be divinely appointed)</i> , or an <i>example</i> , law or ordinance..
Sunnah	سنة	<i>ah</i> means way/ method/system or the saying(s) or action(s) of the Prophet Mohammad (saws) or such actions/sayings by others which were <i>sanctioned</i> by the Prophet (saws)
Surah	سور	word “ <i>Suraton</i> ” is grammatically inflected “ <i>Surah</i> ”= “ <i>سورة</i> ,” which is a <i>singular, feminine and proper noun</i> , the plural of which is “ <i>Suwar</i> ”= “ <i>سور</i> .” The word (“ <i>Surah</i> ”) has at <i>least two distinct implications</i> : (1) a <i>division</i> of The Qur’an (<i>resembling but a lot more superior</i> than a chapter of a book). Like The Qur’an, it contains <i>rules and infinite wisdoms</i> for various aspect of the human life; (2) A noble and high ranking status of a bigger surround, consisting of at least three <i>Ayat</i> . In summary, <i>Surah</i> is: <i>division of the Qur’an</i> .

<i>ta'oolo</i>	تعولوا	word “ <i>ta'oolo</i> ”= “تعولوا” based on the root word “ <i>ala</i> ”= “عال” which means: (1) <i>transgressed</i> or (2) <i>shouldered the support and the provision for family</i> , in this case <i>too large a family, beyond the personal means</i> . In other words, and Allah knows best, if one were to wed more than one, than the fear of “ <i>transgression</i> ” on his part (for not being able to be just with each wife) or his fear to have <i>too large a family</i> for him to be able to support justly
<i>Tabaraka</i>	تبارك	word “ <i>tabaraka</i> ”= “تبارك” “تفاعل” <i>على وزن تفاعل</i> , which is different than “تبارك”= “he blessed.” Thus, “ <i>tabaraka</i> ”= “تبارك” “تفاعل” <i>على وزن تفاعل</i> , means “ثبوت الخير في شيء” as says الراغب. So, “تبارك” = <i>the good is firmly established in the entity in reference</i> , in this case “ <i>in your Lord's name</i> ,” as if to say: <i>the good loves the association to the Lord's name and the Lords' name vouchsafes to confer His favor over the good by accepting such association</i> . In summary, the word means: <i>while He uniquely blesses, He is constantly hallowed</i> .
<i>Take</i>	إتخذ	word “إتخذ” from “إتخاذ” which is “إفتعال” for “الأتخاذ” as stated in لسان العرب; therefore, “إتخذ” is always taking and making some thing of what was taken. Thus, it is <i>not</i> just the mere <i>taking</i> .
<i>takhsha</i>	تخشي	<i>khashyah</i> , entry.
<i>Tha, thaleka</i>	ذلك	word “ذلك” has <i>three</i> distinct meanings: first <i>demonstrative pronoun</i> ; second <i>possessive particle</i> ; third <i>conjunctive pronoun</i> . Of our concern here is the <i>first</i> i.e. as <i>demonstrative pronoun</i> . As such it's made up of <i>three</i> distinct components: (1) the particle “ذَا” = the <i>demonstrative pronoun</i> for <i>near, singular, masculine, animate or inanimate</i> ; (2) the “ل، لام البعد” = for the “ <i>afar idea</i> ,” and (3) the “ك، ضمير المخاطب” for the <i>addressee's pronoun</i> . There is no English equivalent <i>per se</i> for “ذلك” I believe it is best rendered “ <i>he-that-afar-it</i> .” So, “ <i>he-that</i> ” for “ذَا,” “ <i>afar</i> ,” for “ل,” “ <i>it</i> ” for “ك,” which is: “ <i>the fact</i> ” or “ <i>the reality</i> .” In this particular case, we want to point out the reason for the “ <i>he-that-afar-it</i> ,” referring to the <i>book</i> , because, and Allah knows best, (A) The Qur'an was <i>still descending</i> (i.e. its <i>entirety</i> was <i>not yet completed</i>) from the <i>loftiest and highest</i> source, Allah, SWT; and (B) that its <i>status</i> in Earth is <i>loftiest and most high</i> . Hence <i>no untruth could touch it from any source, angle or side</i> as In the Arabic Grammar there are <i>three distinct</i> demonstrative pronouns: (1) for the <i>immediate or very near (masculine/feminine, singular, double or plural)</i> , (1a) in the <i>subjective</i> or (1b) the <i>objective</i> senses; (2) for the <i>middle (masculine/feminine, singular, double or plural)</i> (2a) in the <i>subjective</i> or (2b) the <i>objective</i> senses, and (3) for the “ <i>far-that</i> ” (<i>masculine/feminine, singular, double or plural</i>) (3a) in the <i>subjective</i> or (3b) the <i>objective</i> senses. Clearly the demonstrative pronouns in <i>English</i> are <i>not</i> as <i>descriptive</i> as their Arabic demonstrative pronouns.
<i>Taqabbal'</i>	تقبل	Arabic word used in The Qur'an is “ <i>taqabbal</i> ,” not “ <i>eqbal</i> ”=accept. Thus, “ <i>taqabbal</i> ” means accept with <i>clemency or merciful patience</i> , as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be <i>fully worthy</i> of Allah's acceptance; or the work itself is somewhat <i>deficient, not perfect and complete</i> . So, Allah is besought to accept it <i>as is</i> , with the already known <i>shortcomings</i> it may have therein. So Allah accepts it <i>by His clemency</i> . Thus, تقبل= <i>clemently accepts</i> .
<i>Taqwa</i>	تقو	is, the word “ <i>taqwa</i> ” evolved and became <i>more significant religious</i> term, meaning: (1) <i>adherence to Allah's Criteria of prescription and proscription in order to obtain His pleasure</i> . (2) It is <i>guarding and protecting</i> against any <i>undesirable</i> outcome. There is no English equivalent for “ <i>taqwa</i> .” However, <i>piety</i> is perhaps the closest. But <i>piety</i> is a noun, i.e. <i>cannot</i> be conjugated. But “ <i>taqwa</i> ” is rooted in the Arabic verb “ <i>waga</i> ,” which grammatically can be conjugated in various forms to fit the need; thus, “ <i>taqwa</i> ” is more <i>designative and advantageous</i> to use.
<i>Tataqoon</i>	تتقو	word “ <i>tataqoon</i> ,” <i>you, in the future tense, plural, masculine</i> , of “ <i>taqwa</i> ,” based on the Arabic word “ <i>waga</i> ,” linguistically meaning: <i>took all the precautions to secure and protect (any thing) from any harm</i> . Hence, “ <i>tataqoon</i> ” means: <i>you are to endeavor to guard against Allah's displeasure by adhering to His Criteria of prescription and proscription and to obtain His pleasure</i> instead.
<i>Tatmaenno</i>	تطمئن	word “تطمئن” for “طمأنينه” is the <i>feminine, present tense</i> , rooted in the word “طمأن”= the <i>past tense</i> , meaning: <i>assured the heart with respect to the personal</i>

		<i>belief.</i> “طمائنه” is not synonymous with the words: “سكينه” or “امن,” check both respectively in this <i>Lexicon</i> .
<i>tayammamo</i>	التيمم	<i>strike a clean soil with the palms of the two hands and wiped the face and hands</i>
<i>Tayammum</i>	التيمم	to lack of water making <i>ablution</i> for the Prayer, by striking a clean soil with the palms of the two hands and wiping the face and hands.
<i>Tayyebat</i>	طيبات	<i>eties of good goods</i> The word “ <i>tayyebat</i> ,” is <i>plural, feminine, subjective noun</i> , meaning all things that are “ <i>benefiting and are legitimates</i> .” Clearly there is <i>no</i> English equivalent for it. Remarkably all the “ <i>tayyebat</i> ” to be eaten are “ <i>feminine</i> ” in gender in Arabic. For example: (الأنعام), (النعم), (الأرزاق), (المأكولات), and even the (المشروبات), which could be included in the (مأكولات), as most of the constituents of the (مأكولات) are (مشروبات). So no wonder they are “ <i>tayyebat</i> ” and not “ <i>tayyebey</i> .”
<i>thalekum</i>	ذلكم	There is <i>no</i> English word to mean “ذلكم” noun indicative to mean <i>furthest</i> and <i>high ranking</i> . This “ <i>thalekum</i> ”= “ذلكم” is made up of <i>three</i> distinct components: (1) the particle “ذا” = the <i>demonstrative pronoun</i> for the <i>singular, masculine, for the animate or the inanimate</i> ; (2) the “ل، لام البعد” = for the “ <i>afar idea</i> ,” and (3) the “كم، ضمير المخاطب” for the <i>addressees’ pronoun</i> , for <i>two or more</i> , or for <i>magnanimity</i> . There is <i>no</i> English equivalent for “ذلكم.” The best rendition for a in English, I believe, is: <i>thalekum</i> (<i>he-afar-collective-yon</i>). See <i>كتب النحو و الصرف</i> .
<i>The believers</i>	المؤمنون / المؤمنين	“the believers” see the entry of “they/them who believed” for full elucidations.
<i>thekron</i>	ذكر الأعراف	word “الذكر” has so many meanings, scholars, such as <i>al-fayrozabadi</i> , mentions about <i>twenty</i> different meanings: (1) mentioning by the <i>tongue</i> , (2) silently but heartily <i>remembering</i> Allah, (3) His <i>exhortations</i> , (4) <i>Torah</i> , (5) <i>The Qur’an</i> , (6) <i>The Preserved Tablet</i> , (7) <i>message of the Prophet</i> , (8) an <i>exhortation or exposition</i> (by the Prophet or others), (9) <i>tiding</i> , (10) <i>The Messenger</i> , (11) <i>honor</i> , (12) <i>repentance</i> , (13) the <i>five Islamic Prayers</i> , (15) <i>al-Asr Prayer</i> , (16) <i>apology for imperfection</i> , (17) <i>intercession</i> , (18) the <i>Singularity</i> of Allah, (19) <i>remembering</i> His favors, (20) <i>obedience</i> .
<i>They/them-who believed</i>	الذين آمنوا	phrases “they/them who believed” and “the believers” are mentioned in The Qur’an multiple number of times, the first (“they/them who believed”) 259 times as compared to the “he-believers” (of all <i>grammatical</i> inflections (مرفوع أو منصوب أو مجرور) of 179 times. Of this 179 times, the “he-believers” also (of all <i>grammatical</i> inflections, (مرفوع أو منصوب أو مجرور), (مرفوع of 35 and منصوب of 144, as well as the “she-believer” of 6 (مرفوع and 22 منصوب أو مجرور). In other word the total comparison is 259 and 179. But the concept I believe is that the “they/them who believed” are “ <i>recent</i> ” believers, the <i>belief</i> in them has <i>not yet</i> taken strong hold on them, i.e. not yet become <i>firmly established</i> as to be a “ <i>hallmark</i> ” of them like in the case of “ <i>the he/ she believers</i> .” Thus, the implication may be, and Allah knows best, is that <i>contrary to common sense</i> , the “they-them who believed,” are so “ <i>recent</i> ” believer” they are <i>not</i> subject to revert back to “ <i>disbelief</i> ” and even if any does revert back to <i>disbelief</i> , then “they are not “they/them who believed.” So, although they are in <i>more need</i> to <i>fortify</i> their “ <i>fresh</i> ” belief to firmly establish it in their heart/minds, the transition period to revert to <i>disbelief</i> is <i>too short to non-existent</i> , or even under the worst of circumstances, if any should revert to <i>disbelief</i> , then they are <i>not</i> the addressees of the “they/them who believed.” So, in summary: The “they/them who believed” are “ <i>recent</i> ” believers, thus, the “ <i>belief</i> ” is not yet firmly established in their hearts and mind as in the case of ‘the believers.’ So, <i>contrary to common sense</i> , the “they/them who believed” are <i>not</i> likely to “ <i>change</i> ” their mind and revert back to “ <i>disbelief</i> ” but even if they should be subject to such a change and it does occur then they are not the addressees of “they/them who believed.”
<i>Telka</i>	تلك	word “ <i>telka</i> ” = “تلك” is a <i>demonstrative noun</i> , made up of <i>three</i> components (1) “تي” as a <i>demonstrative noun</i> , for the <i>feminine, singular</i> , (2) “ل، لام البعد” for the <i>afar distance</i> , and (3) the “ك، كاف المخاطب” = “ <i>it</i> ,” for <i>addressee</i> . And <i>most importantly</i> its usage is <i>intended for the inanimate objects</i> or “ <i>جمع التكسير</i> ”= “ <i>broken plural</i> .” The word “ <i>telka</i> ”=“تلك” means: <i>she-afar-that-it</i> , or <i>plural</i>

		<i>feminine those</i> , or a <i>singular of a plurality</i> , such as <i>Ummah</i> = community, <i>it^m</i> . So, for this “تلك” there is <i>no</i> English equivalent <i>per se</i> . Thus, we have to transliterate and <i>parenthetically explain</i> , as stated above. See كتب النحو و الصرف. So <i>telka</i> (<i>she-afar-that-it, those^w</i>).
To versus “with” versus “by”		re are <i>significant</i> differences between “ <i>to</i> their devil,” “ <i>with</i> their devils,” and “ <i>by</i> their devils.” In Arabic they say: “I was alone <i>to</i> the king,” the speaker is <i>lesser in rank</i> with respect to the king. “I was <i>with</i> the king,” the speaker is of <i>equal status</i> to the king. “I was alone <i>by</i> the king,” the speaker is <i>superior</i> to the king; the speaker is an <i>Emperor</i> with respect to one of his kings. In essence: “ <i>to</i> ” indicates <i>subordination</i> to the devils; “ <i>with</i> ” indicates <i>equality</i> with the devil; “ <i>by</i> ” indicates <i>superiority</i> over the devils.
<i>toaddo</i>	تؤدوا	word “ <i>toaddo</i> ”= It is to be noted that the word “اداء” means <i>personal</i> payment, i.e. the payer must pay the payment to the payee <i>in person</i> or in certain circumstances the <i>payee’s legal representative</i> . This is in <i>contrast</i> to “ <i>waffa</i> ”= “وفى” <i>paid the full obligations in any way</i> .
Touch me	يمسني	word “يمسني” from “مس” which <i>literally</i> means “ <i>touched</i> ,” However, “يمسني” is the present tense for “المساس,” <i>metonymically</i> (i.e. figuratively speaking) meaning the <i>lawful “sexual intercourse”</i> between wedded spouses.
Ummah, Ummey/ummyoun	أمة أمي أميون	The Arabic word <i>Ummah</i> has many meanings: (1) Mother; (2) The total of a given population ruled by a set of rules or a ruler (a nation); (3) followers of any messenger of Allah; (4) All creatures of Allah; (5) each animal species is an <i>Ummah</i> ; (6) way of doing things; (7) religion; (8) time span; (9) the height/bodily frame of a person; (10) a person that has gathered within himself multiple great, and favorable traits normally available in a <i>whole nation</i> . In The Qur’an, <i>Ebrabeem (Abraham)</i> is described as “ <i>Ummah</i> ,” (11) a generation; (12) people; (13) community; (14) main section of the road. He who is unlettered. And ummeyoun is a plural for those who are unlettered. In the Jewish sense the Gentile.
Umrah		Arabic word “ <i>Tatamara</i> ” means made “ <i>Umrah</i> ,” which is referred to as the “ <i>lesser pilgrimage</i> ” i.e. visiting of The Sacred House in Makkah <i>outside</i> the normal <i>Hajj (Pilgrimage)</i> ceremonies.
urna	انظرنا	word <i>undborna</i> (<i>pay attention to us, give us respite</i>), “ <i>undburna</i> ” is made up of two words: “ <i>nadbara</i> ” and “ <i>na</i> .” The word “ <i>nadbara</i> ” has many meanings, among them: <i>looked at</i> and <i>was considerate towards</i> some one with in the intention of being <i>kind</i> or <i>reprieving</i> or both; (2) considered and appreciated the enormity of some thing. The “ <i>na</i> ” is the pronoun of the speakers in the subjective collective sense of “ <i>us</i> .” Thus, “ <i>undhuran</i> ,” here, and Allah knows best, means: (1) (the addressors are petitioning the addressee as if saying) “ <i>listen and pay attention to us</i> ,” (2) (the addressors are pleading the addressee as if saying) “ <i>give us respite</i> (i.e. the speakers).”
Village	قرية	the word “قرية” <i>commonly</i> speaking and Arabic dictionaries refer to the word “قرية”= “ <i>village</i> .” However, “in the Qur’an it means a developed <i>urban</i> community, a metropolis. At times the word “قرية”= “ <i>village</i> ” is used <i>figuratively</i> to denote <i>its people</i> .
Wa’seon	واسع	word “ <i>wa’seon</i> ” is <i>singular, masculine, subjective noun</i> with multiple meanings: (1) <i>Surrounder</i> of other things and <i>subsuming</i> them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article “ <i>the</i> ” is prefixed to it, with a capital “ <i>T</i> ” and the word “ <i>was’eon</i> ” also with a capital “ <i>W</i> ,” to make “ <i>The Was’eo</i> ” then it becomes <i>one</i> of Allah’s most beautiful <i>attributive</i> names, meaning “ <i>Furnisher of provision and mercy to everything</i> .”
waffa	وفى	word “وفى” Means <i>paid the full obligations in any way</i> .
wahana	وهن	word “تهنوا” is rooted in “أوصار به وهناً” وهن، أو وهن. فوهن أي ضعف، أو صار به وهناً و الوهن هو الضعف و عدم القدرة على بذل الجهد. و الوهن أيضاً، كما حدده صلى الله عليه و سلم، هو حب الدنيا و كراهية الموت في سبيل الله وهن أي صار وهناً أو وهناً أي ضعيف لا يقوى على بذل الجهد. لذلك وهن و وهن كل واحدة توصل المعنى ذاته. أنظر الهادي therefore, the word “تهنوا” <i>linguistically</i> has several meanings, <i>relevant</i> to us here are: “(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah’s cause.” In English there is no way to express

		the word “تَهْوَا” in one word per se. Hence, “تَهْوَا” is best rendered, in my opinion as indicated above.
Wakeel	وكيل	There is no <i>proper</i> conventionally <i>acceptable</i> English word for “وكيل,” meaning: (1) Allah, when preceded by the article “The,” i.e. <i>The Custodian</i> ; (2) the custodian, the one that <i>has or takes or is given charge of some thing to care-take of</i> . The solicitor is a <i>legal representative, who really practices Law, and generally stays within its confines</i> , on behalf of some one; (3) the <i>deputy (political representative)</i> of some one who takes <i>full responsibility</i> on behalf of the one who deputizes; (4) the <i>keeper of the affairs of some one</i> else. Thus, perhaps “custodian,” is the best to really depict what the real sense of a “Wakeel” is or should be.
wasilah	وصيله	“wasilah”= “وصيله” means the <i>she-sheep who gave seven or ten consecutive births</i> . When the she-sheep gives it seventh birth they look at the offspring, if a male and a female then the male is not slain because of her sister. Also, the women do not drink its milk. And they let her loose.
		An Arabic word that has two <i>distinct</i> meanings: (1) long lasting torture and (2) a valley in the Hell Fire that melts anything and everything that falls into it due to its <i>intense</i> heat.
Wretched	بنس	Intense meaning wretched.
Yadhunnoon	يظنون	An Arabic word made up of two parts, <i>yadhun</i> =verb and <i>noon</i> =pronoun for the plural they or them. The verb <i>yadhunn</i> is the present tense of <i>dhanna</i> . The noun is <i>dhann</i> . Thus, <i>dhann</i> has <i>many</i> meanings, including <i>contradictory</i> ones. Among such meanings are: (1) be of the opinion of, (2) suspected, (3) assumed, (4) presumed, (5) perceived, (6) reached conclusion on the basis of slender evidence, (7) imagined (8) <i>is absolutely certain</i> . Thus, in this <i>Ayah</i> , it is used in the 8 th sense listed. Some <i>dhann</i> is <i>highly disgraced</i> in The Noble Qur’an: “O ye who believed shun some <i>dhann</i> (suspicion), verily some <i>dhann</i> is sin.” (S 49:12).
yagbulla		word “يقفل” the present tense of the word “غل”=“ghalla,” which has <i>many</i> meanings: (1) stool from the war booty <i>before</i> it is distributed; (2) forced penetration (such as nail into wood); (3) a thing taken and hidden in a personal pocket; (4) shackled the hands or the feet; (5) became stingy; (6) yield of the crop; (7) has rancor in his/her heart; (8) the camel did not have enough to drink; (9) extreme thirst; (10) heart burn
Yaghullo, Ghalla	غل, يغل	word “يقفل” the present tense of the word “غل”=“ghalla,” which has <i>many</i> meanings: (1) stool from the war booty <i>before</i> it is distributed; (2) forced penetration (such as nail into wood); (3) a thing taken and hidden in a personal pocket; (4) shackled the hands or the feet; (5) became stingy; (6) yield of the crop; (7) has rancor in his/her heart; (8) the camel did not have enough to drink; (9) extreme thirst; (10) heart burn.
yajhaloon	يجهلون	Arabic word “يجهلون” is the <i>present tense</i> for the <i>past tense</i> of “جهل.” The English language does <i>not</i> have a <i>verb</i> for “ignorance” (an <i>adjective</i>). So, we resort to say: “ <i>in a state of ignorance</i> ,” or “ <i>you act as if you are ignorant fools</i> ” instead.
Yakhtasso	يختص	word (a) “yakhtasso”=“يختص” is <i>different</i> from (b) “يخص” (a) is based on “اختص” and (b) is based on “خص.” Both (a) and (b) mean <i>particularized, not chose or selected</i> , as many tend to say. As a general rule in the Arabic language: the more <i>letters</i> in the basic construction of a word the <i>more meaning that imparts to it</i> .” The Noble Qur’an <i>has</i> the (a) construction and does <i>not</i> have the (b) construction; i.e. perhaps, and Allah knows best, indicating the munificence and bounty of Allah. On that basis, there is no English equivalent for the (a) “yakhtasso”=“يختص” <i>per se</i> ; and the best that could be achieved is the (b) construction. Hence, we have a need for <i>transliterating</i> (a), above.
yalmezona	يلمز	who: <i>privately slander, or find fault with (with others) in subtle ways, or blink the eye to malign others</i> .
yarshodoon	يرشدون	word “رشد” means: (1) <i>maturity</i> , i.e. reaching the age of say 16-18 and above, (2) <i>recognition of good and bad, right and wrong</i> , (3) <i>constant adherence</i> to what is right, (4) <i>cognizance</i> of the consequences of any given situation and <i>avoidance</i> of the undesirable results. Thus, “رشد” in summary: <i>discernment at maturity and strict adherence to what is right</i> .

<i>yasdefoon</i>	يصادفون	y shunt their selves, as shunt is a <i>transitive</i> verb.
<i>Yataqoon</i>		y, in the <i>future tense, plural, masculine</i> , see above.
<i>yestajeebo</i>	يستجيب	Arabic word “ <i>yastajeebo</i> ”=“ <i>يستجيب</i> ” means <i>positively respond</i> , i.e. <i>not only respond but actualized</i> what is requested or complied with what was requested.
<i>youdhaberoona</i>	يظاهرون	word “ <i>youdhaberoona</i> ”=“ <i>يظاهرون</i> ” has <i>several</i> meanings. However, in <i>this</i> context it is associated with “ <i>الظهار</i> ,” which was the <i>pre-Islamic</i> Arab way of divorcing their wives, by a person saying to his wife: “ <i>you are upon me like my mother’s back.</i> ” That is because the “ <i>back</i> ” is considered as the place of “ <i>riding.</i> ” When a man is having <i>sexual relation with his wife</i> , it is as if he is “ <i>riding over her.</i> ” Thus, the “ <i>back</i> ” is a lofty <i>metonymy (indirect declaration of intent)</i> with respect to “ <i>having sexual intercourse.</i> ” Hence, once a person expresses “ <i>الظهار</i> ” to his wife, then that means it is a <i>full divorce</i> . When <i>Islam</i> was established “ <i>الظهار</i> ” was <i>prohibited</i> . See <i>اللسان</i> .
<i>youmetokum</i>	يميتكم	word “ <i>يُميتكم</i> ” is made up of <i>two</i> parts, the <i>present tense</i> (a) “ <i>يُميت</i> ” and (b) the pronoun “ <i>كم</i> .” Part (a) is based on the <i>transitive</i> verb “ <i>امات</i> ” “ <i>امات</i> ,” i.e. <i>requiring a direct object</i> . The closest English for “ <i>امات</i> ” is “ <i>deaden.</i> ” And “ <i>deaden</i> ” comes in (1) <i>transitive</i> sense, means: to render less intense, sensitive, or vigorous; or to make soundproof; or to make less colorful or brilliant, i.e. <i>not</i> what we needed for our purpose. And (2) “ <i>deaden</i> ” in the <i>intransitive</i> sense means: <i>to become dead</i> or to lose vigor, brilliance, or <i>liveliness</i> , so <i>one</i> sense (lose <i>liveliness</i>) what is exactly <i>needed</i> for our purpose, <i>but it is in the transitive sense</i> Therefore, the only way, it seems, is to <i>transliterate</i> “ <i>يُميتكم</i> ” is to say: <i>causes natural death</i> , or make you die, i.e. Allah does. Other expressions, such as: “ <i>kill you,</i> ” or “ <i>deal you death,</i> ” etc. <i>all</i> these are <i>not</i> good enough for this purpose of “ <i>يُميت</i> ”
<i>Yougeemona</i>	يقم	word “ <i>أقام</i> ” in “ <i>يقيمون</i> ” has <i>several</i> meanings, but <i>relevant</i> to the Prayer are <i>two</i> distinct but <i>supportive</i> of each other. But first what is the meaning of : “ <i>أقام</i> ” “ <i>أقام</i> ” linguistically means: أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف، لدى الحاضر مسبقا “ <i>يقيمون</i> ” means they: (1) <i>Maintain</i> , in the sense of <i>continuedness and keep up</i> of <i>all the prescribed obligations</i> , as in this <i>Ayah</i> (S2: 3). Also “ <i>أقام</i> ” has another “ <i>sharey’ah</i> ” <i>prescribed</i> meaning of: (2) <i>called or upped to perform</i> the Prayer itself, as in the <i>Ayah</i> : “ <i>And when you^s were in them, then you^s upped for them (the second call for) the Prayer,</i> ” (S4: 102). Note: Prayer and <i>how to be done</i> was <i>established and reveled</i> by Allah. Hence people do <i>not</i> <i>establish</i> Prayer they <i>only maintain and perform</i> it.
<i>Yougenoon</i>	يقنون	word is made up of two parts: (1) “ <i>Yougen</i> ” and (2) the pronoun “ <i>noon.</i> ” “ <i>Yougen</i> ” is singular, masculine <i>present tense</i> , for having absolute certainty. The pronoun “ <i>noon</i> ” is for they.
<i>youthkeeno</i>	يثخن و أثخن	word “ <i>يثخن</i> ” the <i>present tense</i> of “ <i>ثخن</i> ” which means became thick, heavy, dense, or firm. And the word “ <i>أثخن</i> ” linguistically means <i>prevailed and subdued</i> . And “ <i>أثخن</i> ” also means <i>exaggerated in wounding the enemy</i> . And “ <i>أثخنه</i> ” means <i>weakened him</i> . And “ <i>أثخن في الأرض</i> ” means <i>got a hold of it, prevailed and became the master over its territory</i> . And in <i>Hadeeth Aaeysa</i> : “ <i>لم أنشبهها حتى أثخن عليها</i> ” means <i>I exaggerated in my response to her until I confounded her</i> . Thus, literally means <i>got a hold of it, prevailed and became the master over its territory</i> . At-Tabary, a noted <i>Emam</i> in the <i>Tafseer</i> of The Qur’an say for “ <i>أثخن</i> ” means <i>prevail or gain mastery</i> . Thus, this <i>Ayah</i> does <i>not</i> say “ <i>يثخن</i> ” “ <i>في القتل</i> ” but says “ <i>يثخن في الأرض</i> ” That is <i>got a hold of it, prevailed and became the master over its territory</i> Therefore, and Allah knows best “ <i>يثخن في الأرض</i> ” Must be taken for its linguistic implication and not necessarily to mean “ <i>يثخن في القتل</i> ” However, <i>many of the books</i> of <i>Tafseer</i> say that “ <i>يثخن</i> ” means <i>exaggerate in the killing</i> of the polytheists. Thus, “ <i>أثخن</i> ” could mean <i>take hold of, prevail and continue to have mastery over the territory</i> .
<i>youzakkey</i>	يزكي	word “ <i>زكى</i> ” in “ <i>يزكهم</i> ” means <i>had all the impurities removed from (exculpated)</i> him as well as swelled. See <i>الراغب</i> .
<i>Zakah</i>	زكاة	definition of <i>az-Zakah</i> is: definitively <i>blessed augmentation</i> prescribed as a <i>specific percentage</i> of <i>particular</i> personal wealth of a <i>specific</i> time frame. The <i>az-Zakah</i> is to “ <i>cleanse</i> ” the wealth it is <i>paid on its behalf</i> . Thus,

		<p>once such “wealth” is “<i>cleansed</i>” by giving out the <i>az-Zakah</i> then <i>az-Zakah</i> will blessedly augment=“swell” such wealth. As the <i>az-Zakah</i> is “<i>Allah’s possession</i>”= “<i>مال الله</i>.” In this respect Allah says: “And you give them from Allah’s wealth which He gave you.” (S 24:33). Whereas the charity is from the <i>personal</i> wealth= “<i>أموالكم</i>.” There are many <i>Ayat</i> in this respect, among them, Allah says: “Verily you will be assuredly essayed in your riches and your selves.” (S 3: 186).</p> <p>is, the word, “<i>swell</i>” is in the sense of <i>to cause to increase in volume, size, number, degree, or intensity</i>. Obviously the <i>rather small</i> “<i>Zakah</i>” <i>portion</i> of any possession <i>belongs to Allah</i> and <i>not</i> the possessor of that possession <i>entrusted</i> with such a portion. So, the possessor <i>must expend</i> that small “<i>Zakah</i>” portion as soon as possible in the ways of the “<i>Zakah</i>” as <i>prescribed</i> in The Qur’an, (S 2:177), as not do that will <i>inevitably impart disastrous consequences on the possessions</i> themselves. But such expenditure will <i>bless</i> the remaining much greater portion and more than make up for the expended 2.5%, once the remaining greater portion is invested, as it should and must. For example with respect to monetary wealth, only 2.5% of such wealth which remained with the possessor for one <i>whole year as surplus to all his needs</i>. Thus, when this 2.5% is properly expended as they should be, such expenditure will not only “<i>purge</i>” the entire possession, but will simultaneously <i>swell</i> (augment, raise) the <i>lot or status</i> of the possessor.</p>
Zar-a’,”	زرع	<p>rooted in the word “zara-a’,” Past tense; ‘yez-ra-a’o” the future tense (for him); ta-zra-a’oon,” future tense (for you make) the “zar-a’” ‘taz-zare-a’onaho” future tense (for you make it) “zar-a’.” “az-zare-a’oon,” nouns, (for makers of the) “zar-a’.” Therefore “zar’a” means: <i>green standing crop, just before harvesting, or the vegetation after sprouting.</i></p>

Since post Summer of 2002 until today, Monday 27th of July 2009, I have been and continue to be relentless regarding finding some one to *critique* or *participate* in what I call: “The Textual Translation of The Qur’an The Supreme.” As to the *critiquing*, the result is *absolute zero*. As to the *participating*, only a single friend, who was with me all along until I finished the *first* undertaking. And a second friend showed some *intense interest* and voiced some corrective and very important suggestions here and there. Clearly to bring the translation to its present state, I had to make *multiple revisions*, *many innovations* and *technical refinements*. I do not claim that this product is perfect by any stretch of imagination. But since so far I could not find any one to *critique* or *participate* (save the two friends already mentioned) I am publishing this latest revision, **Revision 5.0** with the anticipation that I shall improve on it *subsequently*, either through my own observation or comments by others, as might materialize post such publication, Allah willing.

Clearly the *Lexicon* attached to this *Translation* needs a *revisit* and a *revision*! I hope to undertake in the near future, Allah willing.

The Translator,

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